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THE MISSIONARY SURVEY

W. C. Smith, Managing Editor.

Published monthly by the Presbyterian Committee of Publication, 6-8 North Sixth Street, Richmond, Virginia. Single subscriptions, 75 cents a year; in clubs of five or more, 50 cents. Entered as second class matter at Richmond, Va., under the Act of March 3, 1877.

Vol. V.

DECEMBER, 1915.

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The Missionary Survey's Campaign for 50,000 Subscribers

The Goal: A Subscriber in Every Presbyterian Home. Is There One in Your Friend's Home?

A REAL GIFT VERSUS A PRETTY TRIFLE.

Last year a reporter on a metropolitan daily made some inquiries concerning the function of certain "best sellers" among the season's Christmas gifts.

"What are those little pincers?" he first asked a polite salesman.

"They are used to pick up letters you have put on the letter scales."

"And that stick forked at the end?"

"People use it to fish out things they have dropped into pitchers."

"That square of morocco the size of a nut?"

"It's a tampon, used to press down stamps after sticking them on envelopes."

Extreme cases, to be sure, and yet are our follies in the line of superfluous and useless Christmas presents so very much less foolish? "A pretty trifle for a present," thinks the donor. "useless, perhaps, but I can't afford anything more pretentious. You can't get anything worth while for a half-dollar anyway!"

How about giving a year's subscription for the MISSIONARY SURVEY? Every year men and women are led through its influence to consecrate themselves to lives of beautiful Christian service. Perhaps *your* gift might reach just such a life—reach and turn it into channels of real usefulness and happiness.

It's worth thinking about *this* Christmas time (not next year or five years hence). Shall it be a "pretty trifle" or a real gift,

big with possible blessings to the life of the recipient?—*Adapted from the Deaconess.*

* * * *

Can you think of any Christmas Gift you can buy for *Fifty Cents* that carries more value, from any point of view, than THE MISSIONARY SURVEY?

We have arranged this year to make the proposition of a Christmas Gift Subscription to the SURVEY especially attractive.

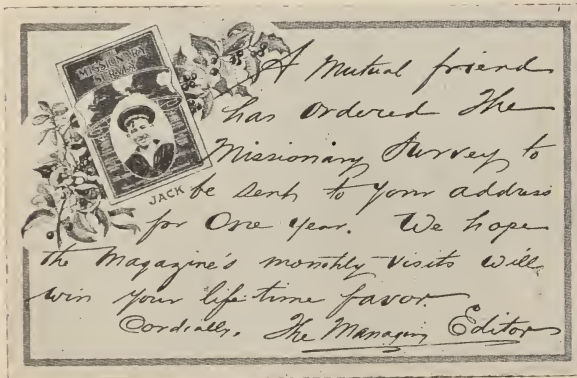
The January number will be ready for Christmas delivery and the cover which so beautifully lends itself to artistic effects, will be in the bright colors of the season.

In addition to this a presentation card, as shown below (in two colors), has been prepared to announce your gift. This card will be mailed separately to the recipients and can carry the donor's name written across the margin; or, if the donor's visiting card is sent to us with the order, it will be enclosed.

The announcement is printed upon a fine quality of india cardboard and is enclosed in a high grade envelope of same shade.

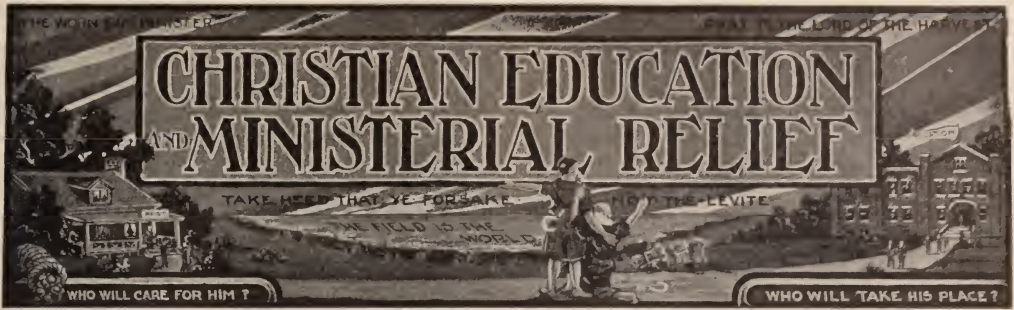
Write names and addresses plainly, enclose a visiting card for each gift, and send orders early, as there will likely be a rush just prior to Christmas. Sending early will enable us to have wrappers and cards addressed so mailing can be done to time the arrival of announcement about Christmas Eve.

When your friend receives this enclosed card about December 24th—then unwraps a package containing the beautiful January 1916 number of the



MISSIONARY SURVEY, dressed in bright red and green to give it a "Christmasy flavor," that friend will say, "well here are all the conditions of an appropriate Christmas remembrance fulfilled—something uplifting—something inexpensive—something tasteful and pretty—something that will be instructive, interesting and inspiring all the year."





Address All Communications Relating to
This Department to
REV. HENRY H. SWEETS, D. D., SECRETARY,
122 Fourth Avenue, Louisville, Ky.

Make All Remittances to
MR. JOHN STITES, TREASURER,
Fifth and Market Streets, Louisville, Ky.

THE CONTROL OF PRESBYTERIAN INSTITUTIONS.

THE General Assembly of the Presbyterian Church in the United States, in determining the proper relationship of her institutions of learning, makes no apology for the confidence she reposes and invites in her church courts. For historical, logical and prudential reasons she has no need to do so.

HISTORICAL GUIDANCE.

From the earliest ages, the church, to a greater or less extent, has accepted as her duty and opportunity the education of her youth. Some of this is done in the home, some in the church and some in the school. From the days of Elisha's "Log College" on through the time of the synagogue schools and the schools and colleges of the reformation period up to the changing social and industrial conditions of the present time the church has had a great place and part in the field of education.

For ages she held out the only lamp of truth to guide the world. Schools and colleges have been erected, endowed and maintained by her through all these years, and she has been the inspirer and leader in the advancement of learning. Why should this history be interrupted?

SUGGESTED CHANGES.

When Mr. Andrew Carnegie erected the "Carnegie Foundation for the Ad-

vancement of Teaching," it was provided that "retiring pensions shall be paid to such teachers only as are or have been connected with institutions not under control of a sect, or which does not require their trustees, the officers, faculties or students (or a majority thereof), to belong to any specified sect, and which do not impose any theological test as a condition of entrance therein or of connection therewith." This language and the fact that the United States Commissioner of Education formerly reported colleges as "sectarian" and "non-sectarian" has led some to infer that all colleges under denominational control are purely for sectarian propaganda. Nearly all colleges in America not founded by the State have grown out of the efforts of religious bodies. The vast majority of these still remain under some form of Church control.

In the past the churches have not given very careful thought as to the best method of this control. Poor, struggling institutions are not apt to drift away from the supply of students and money nor to forget those who brought them into being and until recently there was little incentive for them to do so. After reciting the provision of the "Carnegie Foundation" mentioned above, the President, Henry S. Pritchett, says: "It is evident that in many

cases colleges must choose between the advantages of this gift (pensions for teachers) and the benefits of a denominational connection."

AWAKENING INTEREST.

Discussions raised by these insinuations and by the boast of some independent institutions that they were trammelled neither by Church or State, revealed the fact that her position was not understood.

The churches in the great revival of interest in Christian Education during the past ten years are more clearly defining the function of their schools and the relationship that should exist between the courts of the Church and the institutions. Our own General Assembly has decided that those institutions "whose charters or constitutions require that at least two-thirds of their trustees shall be elected, nominated or ratified by some court or courts of the Presbyterian Church in the United States," and meet certain other requirements "shall be classed as Southern Presbyterian Institutions."

Institutions already established and bound to our Church by ties of sympathy and association with the life and work of the church, whose charters require that a majority of their trustees shall be members of the Presbyterian Church in the United States, may be classed as affiliated Presbyterian Institutions, if they so desire. Some of the colleges so controlled are seriously considering the adoption of the plan of direct connection with one of the courts of the church.

LOGICAL CONNECTION.

It is but logical and right that the Church, which is "the pillar and ground of the truth," the inspirer and leader in education, and the founder of the majority of the colleges in the United States, except those established by the State, should have some voice in their control. Had this question been prominently before the church in earlier days there is little doubt that it

would have been settled once and for all as most churches are settling it now.

Direct management of colleges is not contemplated, but surely the Presbyteries and Synods of our General Assembly are just as competent to select the men who are to direct their educational work as are any self-constituted boards of trustees. It is further evident that these courts of the Church are likely to be more competent to guard the interests of the youth and the institutions themselves and to hold them to their high purpose in the competitions of today than any other body.

The charge that church control interferes with "academic freedom," usually comes from those who desire administrative freedom and whose purposes and methods of education do not correspond with those held by the Church.

If the church contributes the money and influence necessary to erect and maintain the institutions, surely she has a right, if she so desires, to have some voice in their affairs.

PRUDENTIAL REASONS.

For reasons of prudence it seems best that the Church have some authority in the management and perpetuity of her educational institutions. Admitting that the present boards of trustees or directors of any institution are men of financial, educational and Christian ability and loyal to the Church, their successors may not be so and the tone may be lowered and the gap between Church and school widened.

Even though it be distinctly stated in the charter that all members of the controlling board shall be members of the Church, the same end is not attained, for charters can be easily and quickly changed. There can be no danger in placing the power of changing the charter in the hands of the church courts and in leaving to their wisdom the question of determining the conditions on which any change in her own institutions shall be made.

The General Board of Education does

not discriminate against Church controlled institutions. Mr. D. K. Pearson included them in his gifts, and we are confidently expecting the Presbyterians of the South to put millions of dollars into our schools and colleges as the Church grows and the material resources of our land are increased. It seems as though the pendulum is swinging back toward the control of the college by the denomination. Mr. James J. Hill, the railroad capitalist, stated sometime ago that it was his purpose to give no more aid to colleges unless they were under the control of the

Church. Mr. J. B. Duke, of New Jersey, in making a large gift to the Northern Methodist Church said, "Other institutions change but the Church abides and the good I try to do I will do through the Church."

The Presbyterian Church has not lightly decided on an arbitrary relationship between her courts and her educational institutions but has prayerfully considered the matter from every point of view and has adopted a plan that history, experience and reason can readily commend.

Louisville, Ky.

FACTS FOR FUEL.

THE General Assembly has definitely committed the Church to the plan of weekly offerings for the conduct of her benevolent work. This does not mean that our people are no longer in need of education along these lines, nor was it ever contemplated that the pastors and sessions should cease presenting these great responsibilities and wonderful opportunities to the people. We greatly need the sympathy, prayers, and financial assistance of all of the members of the Church in all the departments of the Church's work. In order to secure this they must be informed. "Facts are the fuel that feed the fires of enthusiasm."

The month of December has been set apart by the General Assembly as the season for special instruction concerning the work of Christian Education and Ministerial Relief. We ask your careful consideration of the following facts:

EDUCATION FOR THE MINISTRY.

Last year assistance was rendered to 304 candidates for the ministry from poor homes who had been recommended by the sessions of the churches and approved by the Presbyteries. This year more than 275 applications are already in and numerous others will soon be forwarded to the office. There are in-

dications that a much larger number will require aid this year.

All of this money is furnished on the basis of a loan to be repaid either in money or in service to the Church. The amount of credit given each year for mission service is the amount the salary falls short of \$1,000. For instance, if a candidate for the ministry, who has been aided by the Church, goes, after ordination, to a church that can pay him only \$700 a year, \$300 credit is made on the notes which he has given the Committee for each year of such service.

All of the men connected with our theological seminaries, many of the men at the head of our colleges, and the majority of the candidates themselves most heartily approve of this plan. It will surely bring good results, not only in the lives of the candidates themselves, but to the mission work of the Church.

There is still a great need for candidates for the ministry raised in our own homes and trained in our own schools and theological seminaries. Death takes a heavy toll of our ministers each year and ripe and ever widening fields are constantly opening up before us. In view of the great loss of young manhood on the Continent of Europe during the past eighteen

months there will be an increasingly loud call for our sons as leaders in the Kingdom of God throughout the whole world.

MINISTERIAL RELIEF.

Scarcely a month passes that from one to five letters are received in our office announcing that another faithful veteran has been removed from the rolls of Ministerial Relief by death. This causes our roll constantly to change. Right at this time we have 63 ministers, 148 widows, 23 afflicted orphans, with 68 little fatherless children under 14 years of age in these homes.

All of these look to the Church for assistance in their support. Their faith is in the great God of Elijah, who gives to us the privilege of answering their prayer, "Give us this day our daily bread."

They have served the Church with great fidelity. They have made themselves poor for the sake of Christ. They have labored as long as God gave them strength. They are now old or crippled by disease, or of too tender years yet to provide wholly for themselves. What a privilege to minister to them when we remember the words of the Lord Jesus how He said, "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

THE ASSEMBLY'S HOME AND SCHOOL.

The work formerly done at Fredericksburg is now being consolidated with the work of Ministerial Relief. The families who were compelled to go to that place for aid are now assisted wherever it is most convenient, or healthful, or pleasant, or economical for them to live.

All of those who were formerly in the Home and School are now being cared for with sympathetic fidelity.

SCHOOLS AND COLLEGES.

Never before in the history of our Church was there brighter prospects before our own Presbyterian education-

al institutions. All of the Synods are organizing their forces and are preparing to establish on a firmer and broader basis these institutions that have helped make the splendid history of our Church.

Our Executive Committee is not only giving every assistance in its power in furthering this movement, but is raising a Student Loan Fund from which loans are being made to choice boys and girls of approved character who desire to secure a higher education at our own Presbyterian colleges in order that they may better serve Christ and their generation.

On account of the smallness of this fund we have been compelled to decline more than forty applications for loans from the Student Loan Fund during this year.

ENDOWMENT FUND OF MINISTERIAL RELIEF.

This fund is now \$332,000. The General Assembly urges our people to make it as speedily as possible, \$500,000. Three of the great Protestant denominations in the United States—The Presbyterian Church, U. S. A., The Protestant Episcopal Church, and The Methodist Episcopal Church, North, are each in campaigns to secure ten million dollars as an Endowment for a similar work in their churches.

The Executive Committee has prepared Life Annuity Bonds and solicits the investment of our people in the same.

Through buying Life Annuity Bonds you may secure an income for life for yourself, lay up treasure on earth in the Endowment Fund of Ministerial Relief for the enfeebled ministers and needy widows and orphans of our dead, and in Heaven for yourself. These bonds pay five per cent. per annum interest.

A gift on the Life Annuity Plan will accomplish these three ends: 1. An income of five per cent. is assured to the investor for life. 2. A gift each year of five per cent. for a period of

five years to the Annual Fund of Ministerial Relief made possible by the liberal offering of friends who are interested in seeing the Endowment Fund greatly increased at once. 3. At the death of the annuitant the entire amount goes into the Endowment Fund of Ministerial Relief. Every cent of interest from these invested funds assists in meeting the present needs of those provided for by the fund.

NEED OF FUNDS.

Our Committee is running behind the receipts last year about \$3,500 while

the needs for the year have considerably increased. We earnestly trust that churches, Sunday schools, societies, and individuals will come to our assistance as speedily and as liberally as possible.

All funds should be sent to Mr. John Stites, Treasurer, Fifth and Market Streets, Louisville, Ky.

For further information concerning any part of the work, and for pledge cards, collection envelopes, leaflets, etc., address the Secretary, Henry H. Sweets, 122 S. Fourth Avenue, Louisville, Ky.

GOD'S GREAT LEADER.

REV. A. L. PHILLIPS, D. D.

LITTLE did Jochebed think that her precious baby boy would become the deliverer of Israel, when she carefully wrapped him and put him into the little ark and set him adrift among the reeds on the Nile's bosom. But God set His eye on the child. No evil could befall him. He was perfectly safe.

It was, indeed a strange way to bring up a great hero. But it was God's way of bringing him in safety under his pious mother's care into the best learning of the age in Pharaoh's palace. God makes the wrath of the King thus to praise Him, while He provides the best education for His chosen leader.

MOTHER'S INFLUENCE.

Pharaoh's daughter said to Moses's mother: "Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child and nursed it." There is no place on this earth so good for a growing child as its mother's knee. Here Moses learned of Israel's God, and of the great heroes of his race. His open mind and tender heart were filled with stories that could never be forgotten, and which were afterwards written down under the control of the Holy Spirit,

that all mankind might know God's ways and fear Him. No one can ever pay the debt he owes his mother. No other training can ever take the place of a mother's.

EDUCATIONAL ADVANTAGES.

When Moses was growing up, education in Egypt had reached a high degree of development. Says Blaikie: "The child, as soon as he was weaned, was sent to school, to which his mother daily carried his food; spelling, reading and grammar occupied the earlier years; then composition, both in prose and in verse. . . . the art of writing was of no small difficulty, as the intricacies of the sacred writing were not easily mastered. Much attention was paid to arithmetic, geometry and bookkeeping." So it came about that to the piety taught him by his mother, was added "all the wisdom of the Egyptians." Moses was to be a great leader, and his education had to be of the best quality. God so provided it. How are you preparing for your life work?

HEARING GOD'S VOICE.

No great soul can come to its highest development without hours of quiet thought. When Moses went to the wil-

derness about Horeb, he did not bury himself for naught. Those were years of deep thought. As he watched the flocks he lifted his soul up to God. He thought over his whole life in Egypt. No doubt he grew stronger as the years went by. When at last the call came to go down to Egypt to deliver God's people, he was prepared for the task. Are you ready for yours?

FULFILLING GOD'S PLAN.

Be careful to obey God promptly when His call comes for action. It was sinful in Moses to hesitate and debate his call with God. In consequence of his disobedience, he was deprived of a part of the glory of the work. Obey God at once, without a moment's delay, or a single protest.

AN INSPIRING CHRISTMAS SERVICE.

A vocational exercise, for use at Christmas or other convenient season has been prepared by the Executive Committee of Christian Education and Ministerial Relief, in Louisville.



It makes a simple, direct appeal to the hearts of the boys and girls, to give their lives to the service of Christ.

The selections of scripture are appropriate. The music is simple and yet grand and inspiring, and the effect of the use of this exercise, "Good Tidings of Great Joy," will be felt throughout the entire school and church.

A sufficient number of copies, for use in any Sunday school or church, will be sent, free of cost, to those who agree to take an offering for the work of Christian Education and Ministerial Relief.

Attractive mite boxes or Christmas envelopes will be furnished.

Orders should be forwarded at once to Henry H. Sweets, Secretary, 122 S. Fourth Avenue, Louisville, Ky.

The above is a reproduction (reduced in size) of the cover of the "Christmas Exercise," furnished without cost, upon application to the Louisville Committee.

Why Do We Wait?



Why do we wait till ears are deaf
Before we speak our kindly word,
And only utter loving praise
When not a whisper can be heard?

Why do we wait till hands are laid
Close-folded, pulseless, ere we place
Within them roses, sweet and rare,
And lilies in their flawless grace?

Why do we wait till eyes are sealed
To light and love in death's deep trance—
Dear wiseful eyes—before we bend
Above them with impassioned glance?

Why do we wait till hearts are still
To tell them all the love that's ours,
And give them such late meed of praise,
And lay above them fragrant flowers?

How oft do we, careless, wait till life's
Sweet opportunities are past,
And break our "alabaster box
Of ointment" at the very last!

O, let us heed the living friend
Who walks with us life's common ways,
Watching our eyes for look of love,
And hungering for a word of praise!

British Weekly.

AMERICA - A FIELD - A FORCE

HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR.

HURT BUILDING, ATLANTA, GA.

A HAPPY CHRISTMAS.

"A happy Christmas to you!
For the Light of Life is born,
And His coming is the sunshine
Of the dark and wintry morn.
The grandest orient glow must pale,
The loveliest western gleams must fail;
But His great Light,
So full, so bright,
Ariseth for thy heart today;
His shadow-conquering beams shall
never pass away.

"A happy Christmas to you!
For the Prince of Peace is come,
And His reign is full of blessings,
Their very crown and sum.
No earthly calm can ever last.
'Tis but the lull before the blast;
But His great peace,
Shall still increase,
In mighty, all-rejoicing sway;
His Kingdom in thy heart shall never
pass away."

WOMAN'S WORK FOR HOME MISSIONS.

REV. S. L. MORRIS, *Executive Secretary.*

AS THE tallest mountain peak catches and reflects the first rays of the rising sun, so the busy women of the Church have been the first to reflect the missionary spirit of the rising sun of righteousness. The Woman's Missionary Society in each church has been the disseminating center of missionary zeal. In the prayer and desire of our women for the extension of the kingdom of Christ at home and abroad, was born the thought of a larger and an organized effort to unify the women's work for Missions. The leaders among them caught a vision of vast possibilities, and ultimately as a result, the Woman's Auxiliary has come into existence, which under the efficient guiding hand of Mrs. W. C. Winsborough, seeks to standardize the work of each Society, and to enlarge the

scope of women's activity to embrace all the benevolences of the Church.

Confusion exists in the minds of many who do not understand the distinctive work of Assembly's Home Missions. Local Home Missions is an effort to minister to the needs of a particular community or Presbytery, which can be met without aid from any outside source. The Assembly's Home Missions is the channel through which the strength of the whole denomination comes to the aid of those Presbyteries that are unable to meet their own need. Thus, the Assembly's Home Missions is distinctive in that it is the whole Church at work, bringing all the Presbyteries into a spirit of unity and harmony through the fellowship of a common service, and more especially for such dependent classes as Pioneers,

Mountaineers, Foreigners and Negroes.

In our eight departments of Assembly's Home Missions, there is at present a force of 428 ministers and teachers, who serve more than 600 churches and schools. If to this number are added the 200 wives of Home Missionaries who serve without pay, it will be seen that there are not less than 600 workers wholly or partly dependent upon the Executive Committee of Home Missions.

The dissemination of information is a most effective means of keeping the various phases of Assembly's Home Missions fully and intelligently before the whole membership of the Woman's Society, Young People's Organization and the Sabbath school. Home Mission literature is gladly furnished by the Executive Committee for the asking. A well assorted stock is kept, covering every phase of the work, and charts illustrating it have been prepared.

For three successive years the Permanent Committee of Systematic Benevolence, after investigating the comparative needs of the four Assembly causes, has *recommended*, and the Assembly has *assigned* 27 per cent. of its benevolent funds for the work of Assembly's Home Missions. Furthermore, it was specifically urged that this 27 per cent. be not divided with local interests, but be paid in full to the Executive Committee of Home Missions for its enlarging work.

As to the best method of dividing the funds in accordance with the Assembly's percentages, there can be but one satisfactory plan. Let each Society take the special amounts raised for Local causes, and strictly pro-rate the remainder, Foreign Missions 54 per cent., Assembly's Home Missions 27 per cent., and the other causes their designated amounts. The Assembly recommends that, when a Society has made definite pledges to any cause, the pledge be paid, and the *increase in the Society's gifts* be used to bring up the amounts to the other causes till the standard is reached, so that each cause may receive its fair percentage.

The Assembly's Home Missions is really a connecting link between Local Home Missions and Foreign Mission Work in our midst for the incoming millions from foreign lands. It is therefore the basis of all our aggressive work, and its success means the growth of our Church at home, and consequently increased ability to assist in the evangelization of the whole world.

We believe from our past experience that it is only necessary to give our noble women the information as to the vital importance of the work, in order to secure their sympathetic co-operation in seizing our opportunity in the homeland, and in meeting our responsibility in the splendid work to which the Master has called us.

TIDINGS OF GREAT JOY TO ALL PEOPLE.

AT THIS time, when man-made peace is celebrating its defeat in an orgy of blood, when national and industrial ambitions have plunged half the world into warfare, let not these tumultuous noises shut from our hearts the joyous strain, sung by the Angels nearly two thousand years ago on old Judea's hills:

"Glory to God in the Highest; and on Earth, Peace, Good-Will to Men."

Rather, shall not this very failure of man's boasted peace impel us to echo to earth's remotest bounds the story of Him Who is the Prince of Peace, the King of Kings and Lord of Lords, Whose name shall endure forever, and Whose Kingdom is an everlasting Kingdom!

Millions today are gladly offering their lives and the accumulations of years; they are even mortgaging the

well-being of coming generations, that grasping earthly kingdoms may be extended, and that selfish rulers may be made more secure on crumbling thrones.

What are we enduring in our land of peace, what sacrifices are we making that our God-given land may be more true to its Christian heritage, a "Nation whose God is the Lord."—that America may be in very truth Immanuel's land? To the end that heavenly joy may be born in weary hearts, that the peace of God may come to obedient souls, and that the Prince of Peace may reign in all the earth?

In the light of Bethlehem's Star, in the clear effulgence of the birth and life, the death and resurrection of the Babe of Bethlehem; in the sure expectation of His coming again, and of the fulfillment of the promise, "Of the increase of His government and peace there shall be no end;" let us with holy joy bring to our King our heart's truest love, and devote to the extension of His kingdom every power with which He has endowed us, of time and talent and purse.

Yours in His service,

BARBARA E. LAMBDIN.

WOMAN'S WORK IN TYGART'S VALLEY PRESBYTERY.

MISS ANNIE SHADDEN, *Missionary Visitor.*

THE Alpena Missionary Society celebrated its first anniversary in a special manner. After the devotional exercises, we repaired to the beautiful lawn, and listened to stirring appeals from a Home and a Foreign Missionary. Later, the ladies decided that instead of merely carrying out a program and then enjoying a social half-hour at each meeting, they would undertake to do something more definite. Alpena is a Swiss settlement, and the ladies of our church there, with many from Evenwood, an adjacent mill town, have an excellent Society.

The President of a more recently organized Society, said: "We have made and paid out a goodly sum of money—but I feel that we have not developed spiritually." She is urging the members to attend the next Presbyterian meeting for the inspiration to be gained from this gathering of missionary women.

A forward step at this Presbyterian last June was the decision to have the older Societies help the newer and weaker ones, by sending programs and literature; and better still, by inviting the new Society to visit the older one, to see how the work is carried on.

Mrs. Arnold, who launched this idea, invited the two new Societies to meet

with the Beverly Society, and a most delightful and profitable afternoon it was for all. We feel this will not only strengthen and encourage the weak Societies, but will stimulate the stronger ones.

A few of our Societies meet semi-monthly and have well-planned programs. In several, every member takes THE MISSIONARY SURVEY; also, a good many through the use of the Prayer Calendar are becoming quite familiar with Missionary Fields and workers at home and abroad. Several Societies do not "pay dues," but make free-will of-



Sidney Pfister, of Adolph, W. Va. He never tires of hearing Bible stories.

ferings—which is far better. Some that confined their contributions to work in their local church, promise to look beyond their own horizon next year.



Miss Annie Shadden, who was recently given a vote of appreciation by the Presbytery of Tygart's Valley.

Others have contributed to various Assembly causes.

The Junior Missionary Societies recently organized are developing the boys and girls along missionary lines. One fifteen-year old president is faithfully endeavoring to train the younger children in her charge. They will now open their meetings with prayer, and take any part on the program assigned them. I wish we could say as much for some of the older members!

In a former mill town, where the people are in straightened circum-

stances from the shutting down of the mill, our Father directed us to a young lady who agreed to train the children, being especially anxious to have a nice program for their Christmas entertainment.

Recently in a country section where there are not sufficient church-members to organize a Woman's Missionary Society, we had a well-attended prayer meeting in the home of an aged Presbyterian. Our hearts were touched and eyes overflowed as this aged handmaiden poured out her thanks to our Heavenly Father, and asked His blessings upon those kneeling there—her eloquent appeal for the unsaved, and for the work among the women in this Presbytery did us all good. Those present agreed to meet every Sabbath afternoon for prayer and Bible study.

In this same neighborhood I was to speak to the children one Sabbath afternoon at the schoolhouse—for there is no church in the community—in the effort to organize a Band for Bible study. To my surprise I found, on my arrival, a crowd of men, women and children seated outside on the rocks and grass, as the building being newly painted, could not be used.

It was a perfect afternoon, after days of rain, and as the dear old songs of Zion floated on the air, we felt that "It is good to be here," for here our Father had a glorious temple out under the trees. The autumn tints of gold and crimson against the dark background of hemlock, and the green carpet beneath our feet, made the 23d Psalm doubly precious as we read it; and across the ravine the sheep were grazing—truly we were reminded that God is good to His children, and "only man is vile."

Sutton, W. Va.



CHRISTMAS.

Sound over all waters, reach out from all
lands

The chorus of voices, the claspings of hands;
Sing hymns that were sung by the stars of
the morn,
Sing songs of the angels when Jesus was
born!

With glad jubilations

Bring hope to the nations!

The dark night is ending and dawn has
begun;

Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as
one!

Sing the bridal of nations, with chorals of
love,

Sing out the war vulture and sing in the
dove,

Till the hearts of the people keep time in
accord,

And the voice of the world is the voice of
the Lord!

Clasp hands of the nations,
In strong gratulations;

The dark night is ending and dawn has
begun;

Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as
one.

Blow, bugles of battle, the marches of peace;
East, West, North and South, let the long
quarrel cease.

Sing the song of great joy that the angels
began,

Sing of glory to God and of good-will to
man!

Hark, joining in chorus,

The heavens bend o'er us!

The dark night is ending and dawn has
begun;

Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as
one!

—John Greenleaf Whittier.

WOMAN'S WORK IN TEXAS.

MRS. VIRGINIA C. STAPLES, *Field Worker in Texas.*

SURELY the "good hand of our God" has been upon us through the past year, and it is with profound gratitude and praises to Him that I can send you an encouraging report for our Women's Number.

The fact that many of our organizations have had no church building and no regular pastor to inspire and stimulate them, has rendered the work of our women difficult and disheartening. But notwithstanding this fact, and the financial depression with the ever-changing personnel of the new towns, our women have found a way, or made one, to carry forward the good work. We have an increased membership in our Societies since last October of 519; an increase in contributions to all causes, as compared with last year, of more than \$3,000.

The splendid literature, with "ready-to-use" "helps" and programs, sent out by our Committees is resulting in a number of new Mission Study Classes, 152 classes in all being reported this fall. About 50 Covenant Bands have been formed for intercessory prayer, bringing an increased interest in Bible study and zeal along all lines.

The "Montair Woman's Association"

has rendered most valuable and practical assistance in beautifying the Kerrville Encampment grounds, and adding comforts and conveniences.

Our very efficient Mrs. W. L. Hickman of Texarkana planned and carried out there, an exceptionally fine program of work and study among the young people, which resulted in a number pledging themselves to definite Christian service. One of the most delightfully encouraging items in our outlook is the number of children's and young people's organizations. God help us to "take the current at its flood and hold them for God"!

"Many daughters have done virtuously," and if our splendid Mrs. J. W. Skinner of the Texas-Mexican Industrial Institute has not "excelled them all," her name should come very near the head of the list. Teaching in the school seven periods daily, housekeeping for about forty-five people (which in this case means much manual labor, with few modern conveniences), overseeing the laundry, and between 200 and 300 chickens with no adequate houses or "runs" for them. But in spite of all obstacles, inconveniences and discouragements, she and Dr. Skinner



Typical Scenes at the Kerrville Encampment.

have certainly proved that they were chosen of God to steer this little barque through perilous waters.

Mrs. R. C. Morrow, formerly of Montemorelos, Mexico, has recently relieved Mrs. Skinner of the housekeeping department, and is proving herself a jewel; calls it a "picnic" to camp in two rooms of a little cottage, with three Mexican boys in another room and the other used for storing farm seed. Miss Clement of Palacios, Texas, joined the "Faculty" in September, and Dr. Skinner says: "takes hold of Tex.-Mex. with both hands and all her heart. Her quiet willingness and eager search for ways to help are positively refreshing."

The Corpus Christi Societies have furnished the money, and the material is on the ground for a telephone line into Kingsville. Two other societies are wanting to co-operate with two more



Mexican women making bread.

to put in an electric plant, which with their own engine, will cost \$300.

We are still very far short of what we should be, or desire to be, but we are learning, asking and expecting great things from God. Our eyes are upon Him, and "in His name we go forward." "Not unto us, O Lord, not unto us, but unto Thy Name give glory"!

THE PRESBYTERIAN CHINESE MISSION AT NEW ORLEANS.

MISS ANNA W. CREEVY, *Superintendent.*

MISS LENA SAUNDERS, who came here from Connecticut, founded the Mission in 1882,—three Christian women and five young Chinamen being the first attendants. The session of the Canal Street Church in 1884 placed the Mission under the care of Presbytery, where it still remains. After years of labor and distressing illness, Miss Saunders "went home" in 1896. She was succeeded by Mrs. Radford, who served faithfully until her death in 1911. The present Superintendent then took charge of the work.

Between 50 and 100 Chinese have been baptized; some husbands brought wives from China, and some young Chinese married Chinese girls from the Mission in California; and thus homes have been established. Now we have eleven Chinese women, and some twenty-five young children. Homes and laundries are frequently visited.

Young Chinese men have stayed at

the Mission at various times, but in 1911 our first boy came to live here and to attend public school. More boys afterward came, and now we have five lively "teen age" lads who make this their home, but eat with their male relatives in near-by local "Chinatown." Some of them dine with us on Sundays. In August the young man who "homed" here for several years, left for China, confessing Christ before leaving. Another boy was baptized in April. These lads are away from their homes and mothers. They attend morning Sunday school, and in the afternoon our Mission Sunday school. The scholars come here mornings and evenings, as they like. One scholar at a table, to each teacher is preferable. Our Primaries study under the trees when the weather permits. The average attendance this year has been 23, exclusive of the Primaries.

Mr. Wm. Frantz, Sr., has been Sunday school superintendent many years,



Two splendid lads of our Chinese Mission. Tom Wah (in light suit), recently returned to China—a Christian.

and is known and loved by all our Chinese. Our Master alone knows all the prayers, sacrifices, and devoted labors of the faithful teachers—some of them from sister churches, not Presbyterian, notably our Primary teacher. Our Christian domestic, too, is an invaluable helper.

At Christmas we invite the scholars, their Chinese friends, and a limited number of our friends, to some special exercises. The program consists of prayer, music, an address, Scripture readings and recitations by the pupils.

Afterward we serve ice cream, cake and oranges.

On Chinese New Year the scholars entertain us, but on a much more elaborate scale. One afternoon of Christmas week, we have a tree for all the Chinese children, and invite the parents. We have some simple exercises and refreshments, and each child is given a small present. At Easter we have an egg hunt for the children. Occasionally during the year we have little socials. In summer we have several night services here.

Over our front door is the inscription "Have Faith in God." Without faith that door would have finally closed long ago. We need prayers, teachers, a new dress of paint—many things. We want all our Chinese to



Living room and five of our resident boys. Chin Di Hoy (extreme left), was baptized on Easter Sunday.

feel that Christians are their friends. Our aim, in all the varied departments of our work, is to lead them to the Saviour "Who loved us, and gave Himself for us."

New Orleans, La.

Sunday School Teachers! Here is a suggestion for your Christmas remembrance to your class. Give each pupil a year's subscription to the MISSIONARY SURVEY. Put the missionary flavor in your next year's work; the New Testament lessons will blend finely into that kind of a program. The missionary flavor will help make your teaching of spiritual truth effective. See Jack's page in front.

TWO GIFTS OF LOVE.

The following note, with check enclosed, was received sometime ago by Dr. McMillan, from one of the true friends of the Executive Committee of Home Missions—a woman nearing 60 years of age:

"When I found that the Committee was so much in debt, I wanted to send some help; but my income barely meets expenses, and I could think of no way to earn any money. I was away from home at the time and all at once it occurred to me that I might give the price of my Pullman ticket on my way home, and spend a night in the day coach. I did this, and here is the \$3.50 which I saved. I am so glad I could get it in that way, and I did not mind sitting up at all.

Perhaps this may remind someone else of a way to get missionary money.

Hoping that you will soon be able to meet that debt, I am

Yours in His service,

L. F. K."

There is little wonder that such a mother has two sons, promising ministers in our church.

Who else will be willing to make some real sacrifice that the Committee may close the year without debt, and not be compelled to decrease its already restricted work?

* * * *

This letter, from a kindred spirit, was sent to Dr. Guerrant:

"I sent to the Mission two bales of clothing, etc., which weighed two hundred pounds. Oh! it does give me so much pleasure. I begin the work in September, and

keep it up till I get enough to send.

"Doctor, I am such an invalid that I don't get in my work at home as I used to. I have given up my class in Sunday school and the visiting for the church. I've wept over it till I can weep no more. I can't reconcile myself to the thought of an almost useless life. I've worked for the Master since I was sixteen years old. I've pleaded with God as earnestly as I know how, but I find out my will is not His will.

"Now I have resolved to yield my life to Him, and in doing so I have no fears or doubts. 'I know in whom I believe.' He is able to deliver. How often this comes to me when I am suffering, 'Child, be still, and know that I am God.' Then I say, 'My Father, I will.' This blessed life I have now gives me wonderful peace; there is a joy I can't express.

"Now let me tell you what I am doing: I am sewing for the poor. There are so many needy ones, and I am going to be a 'Dorcas.' Won't that be a good thing? Then I have five shut-in old ladies who seem to miss me. When I don't visit them, the 'phone rings for me, and they say they are getting lonely. Then I find an unconverted one, and write her a nice letter, telling her 'The old, old story,' and at times I gather them in. Sometimes I send flowers to the sad and depressed, praying that the bright hues and sweet fragrance may have a cheering effect.

"So you see the yielded life brings happiness. I want you to remember me in your prayers. O."

CHRISTMAS AT YBOR CITY.

REV. E. N. SOMEILLAN.

AT OUR Christmas service last year we had a special prayer meeting. There was a large attendance, about one hundred and eighty being present; and the children were made happy by the distribution of over eighty different articles. Special hymns and recitations added to the enjoyment. Afterward all had a pleasant social time with games, when cake and ice cream were served.

The following day we had a special preaching service, and the theme was "Christ is our Personal Savior." We also had some appropriate music.

We shall have to ask the help of

friends of the work this year, as our Sunday school has grown so fast, and these little "stranger" children will be looking to us for some of childhood's joys at the happy Christmas time.

The Lord is blessing us more every day. Our work is growing, not only in numbers, but in spirituality. We have a good Sunday school, with four teachers and an average attendance of 84. At our preaching services on Sunday and Wednesday, the average attendance is about 40; and besides we have a Bible Class every Friday. But our most important work, and from which we are obtaining the best results, is the



The Cuban Mission, Ybor City, Fla. Rev. P. H. Hensley, founder, standing by the window; Rev. E. N. Someillan, native pastor in charge, near the door.

cottage prayer meetings on Saturday and Monday evenings, at which there is an average attendance of about 26. During the past quarter 201 pastoral calls were made, and twenty-one families were aided, One child was baptized. Three testimonial meetings were held with about twenty present.

This is a promising field, but the work is difficult, for we deal with people who have been brought up under the influence of the Roman Church, and they have no respect for the Lord's Day. It is the day for their picnics, moving pictures, dancing and all-kinds of entertainments.

This work among my countrymen presents an appeal for patient effort and faith; and an opportunity for

Christian service that we cannot afford to pass by. But the lack of suitable equipment has always been a great drawback in the work at Ybor City.

We trust, however, that a brighter day has dawned for this needy and important work, and hope that we shall soon be able to build our church. If all who are interested in this Mission will help us now, it can be done; and it will enable us to do better, more permanent work for our Lord.

I have had to be away from my field for a short while on account of my health, but I am feeling better at present, and am glad to be back with my people in Ybor City.

Ybor City, Tampa, Fla.

CHRISTMAS IN THE MOUNTAINS.

As Reported in "The Soul Winner."

Dr. Guerrant writes:

Many friends generously assisted our teacher in making last Christmas a happy occasion to hundreds of the Highland children. Until we established these missions, few of the children ever heard of a Christmas tree, and many had never seen a doll. They are grateful for the blessings God sent by the hands of His liberal children.

The Mission on the Quicksand, the Canyon Falls on Bear Creek, the Brooks at Canoe, the Shoulder Blade, and Ebenezzer, and Athol, and Lambric, and Smoky Mountain, as well as the large missions at Highland College, Beechwood Seminary, Stuart Robinson College, the Orphans' Home, etc., etc. all had delightful entertainments for the



Twelve of the eighteen who live in this little mountain home.

children and parents. We thank God and all who helped. Did you?

CHRISTMAS AT CANOE, KY.

By MRS. PATSY BRATTON.

We have had such a happy, happy Christmas day, and in spite of about eight inches of snow, the church was just about full. The children recited and sang beautifully, then Santa Claus appeared and you can imagine the rest!

We had our tree here at Canoe on Christmas day, and in spite of about eight inches of snow, the church was just about full. The children recited and sang beautifully, then Santa Claus appeared and you can imagine the rest!

One man came to me and said: "If anyone comes here drunk, and tries to raise a disturbance, we will settle them." I answered: "There will be no disturbance, the Lord has charge of things here." I only wish you could have been with us, and could have seen how happy every one was.

Then the next day our friends here came on horses and mules, and helped us take things to Beech Grove, where we had another lovely time. Such a number of peo-

ple were there that we had to scheme, and stretch things, but I think nearly every visitor, as well as the scholars, got something.

At school we have the scholars make a little prayer each morning. At first we had to help them, but now it is a joy to hear them pray by themselves.

When we closed for the holidays, we gave each one a little gift. One little girl about six years old got a little stove and was delighted. When she reached home, she prayed that God would have Santa bring her a set of dishes. Knowing nothing of her prayer, I gave her father a little set of dishes to put in her stocking. She was so happy when she found them. She just knew that God had heard her prayer. On Christmas day it was very stormy, and as her father had gone away, her mother told her she did not think she could come to the Christmas tree. But little Heinie had found a Friend. She just went into the next room, and asked God to send her father for her, then she went out and watched for him, and it was not long until she saw him coming on a horse for her.

Do you know, this has done the whole family good, and we just praise God for it.

FROM THE STUART ROBINSON COLLEGE.

We had our Christmas tree entertainment last night. It was one of the most enjoyable I ever attended anywhere. There were fully three hundred people in the house. The singing was excellent. You know our ceiling is not very high in the chapel, so we had two trees. One at either end of the long platform. The teachers spent the afternoon decorating the room with holly and bells, and the trees with candles and tinsel. The item on the program that met with the most hearty applause from the audience, was a trio from members of the faculty, who whistled 'Nearer My God to Thee,' in the three parts, soprano, alto and tenor.

"The treat for the day school and the Sunday school was provided by friends from Ohio, West Virginia and Florida. We wish to thank these kind friends for making possible such an enjoyable occasion.

H. S. H.

"ALL ALONG THE TRAIL."

(Continued from November issue.)

By MISS MARY WALLACE KIRK.

"We-uns haint never had no chanst," is the cry of our "National Shut-ins," the Mountaineers. So the "trail" that we have been following, from Jamestown and Plymouth, far into the cold North, across the great Western plains, and down among the

Southern cotton fields, has now led us up into the beautiful Appalachian Mountains.

CHAPTER IV.

The aim of this chapter is: To show how these Highlanders "have been left behind"

in the march of civilization, and that what they need is "a chance." To teach through "eye-gate" as well as "ear-gate," the map must be in evidence. While the children trace with crayon the course of the Appalachian range through the various states, bring out by question the topics as outlined on page 21, of the Manual. When the background of the Mountaineers, their manner of life and their needs have all been made clear, show what our Southern Presbyterian Church is doing to meet the situation.

From our Home Mission Committee obtain a map showing the locations of our mountain schools, and literature regarding the work. A year's subscription to the Soul Winner, published in the interest of mountain work, is only 25c. It is full of information that can be used constantly.

Familiarize the children with several of the best known schools, by having them mark the locations with stars or flags. Then show pictures of the schools, and tell incidents about them. At the close of the program plans may be made for sending a box or making a gift to one of these schools.

CHAPTER V.

"New Ships Ahoy!" And they are bringing strange new people to our shores! All good trail-followers will want to set forth immediately and find out all about these new-comers and how we can lead them to the great Guide of our Trail. An effective way of presenting the chapter is an impersonation meeting. It will mean more work, but that will not deter an enthusiastic leader.

Several Juniors and an older girl may take the part of an immigrant family that has been invited to visit the class. Appropriate costumes can be easily arranged. For the mother, a bright colored handkerchief for the head, a full short skirt over many petticoats, fitted waist of different color, a shawl, coarse shoes and a heavy bundle, and similar costumes for the children, who will each carry a bundle, bucket or kettle. The leader meets the visitors at the door and introduces them. Acting as spokesman for the class, she questions the family as to:

The home they left in the old world.

Why they wanted to come to America.

The trip over in the steerage.

The landing at Ellis Island.

Where they live in America, and under what conditions.

What work they are doing.

Whether they go to church or Sunday school.

The answers should be informal, but definite, and of course in the first person. These should be given out previously by the leader, and committed to memory by the children.

CHAPTER VI.

We have come now upon the strangest of all "strange folks." To begin with, they have been living on the other side of the world from us, and many of their customs are just the opposite of ours. On entering the house they take off their shoes and not their hats; instead of making up their beds in the morning, they make them up at night; and their rooms are always dusted before they are swept! Wouldn't every Junior think it "loads of fun" to pretend they were some of these curious folk, and have a "Chop Suey restaurant" and serve tea in regular Chinese style? A most interesting plan is given in the Manual for such a meeting, that will help in creating among the children a right attitude towards these strangers in our midst.

CHAPTER VII.

Now that we have come to the end of the trail, with all its good times, its adventures in friendship, its many interesting people, our aim should be: To sum up all the other studies, incorporating them in accordance with the idea conveyed in the title, "America: God's Melting Pot." Suggestions for developing this idea are found in the Manual, and it is unnecessary to reiterate them here.

Yet it is hard to leave off following the Trail! It has been a happy journey together and as we separate may we each carry this message in our heart as well as our head: "The world is beginning, I must go and help the King."

Tuscumbia, Ala.

REPORT OF TREASURER OF ASSEMBLY'S HOME MISSIONS.

APRIL 1, TO OCTOBER 30, 1915.

	1915	1914	Increase	Decrease
Receipts from Churches	\$41,655.71	\$42,050.35		\$ 394.64
Sabbath Schools	2,458.88	2,978.49		519.61
Missionary Societies	5,094.48	4,336.33	758.15	
Miscellaneous	17,923.35	19,011.96		1,088.71
Total	\$67,132.32	\$68,377.13	\$758.15	\$2,002.96
Less				\$ 758.15
Net Decrease				\$1,244.81

A. N. SHARP, Treasurer.

CAN YOU TELL?

1. What is the recommendation of the General Assembly for the division of beneficent funds?
2. As contrasted with the sacrifice being made by the women of Europe today, what might we do for the cause of our King?
3. What "forward step" was taken by Tygart's Valley Presbyterial?
4. Who is taking hold of a certain work with "both hands and all her heart"?
5. What happens on the Chinese New Year at New Orleans?
6. How did two devoted Christian women show their love?
7. Whose delight in the Christmas tree found expression in "Pulito! Pulito"?
8. What retards the work at Ybor City? Give some incidents of that work.
9. Mention several incidents connected with the observance of Christmas in the Mountains.
10. What have the young people of our church lost by not having a class studying "All Along the Trail"? Can we not have a class for them immediately after Christmas?
11. How did Santa Claus' daughter help bring Christmas joys to a poor family?
12. What special features are promised for the Christmas entertainment at Smoky Mt. Seminary?
13. Who wants to be a "real Santa Claus"?
14. What is Lena Tina's daily prayer?

SENIOR HOME MISSION PROGRAM FOR DECEMBER.

IN THE LIGHT OF THE CHRISTMAS STAR

Prepared by MISS BARBARA E. LAMBDIN.

"Wherever children love Him,
The loveliest Child of all;
Wherever men, adoring,
Before the Savior fall;

"Wherever tender mothers
Beside their dear ones stand,
The Father sends His angels down
And names it Christmas Land."

- 1 Hymn—"Angels from the Realms of Glory."
- 2 Prayer—Of grateful thanks and adoration for the glorious gift of the Divine Star, whose coming "brought life and immortality to light through the Gospel."
- 3 Prompt Transaction of Business.
- 4 Solo—"Away in a Manger."
- 5 The Star: Promised and Fulfilled—Isa. 60:1-6; Matt. 2:1-11.
- 6 Star Gleams in Home Mission Work.
- 7 Star Gleams in New Fields.
- 8 Recitation—"Christmas."
- 9 Star Gleams at Our Missions—The Five Points of the Star: Chinese; Italians; Cubans; Mountaineers; two places.
- 10 Roll Call and Offering—Verses containing the word "Star."
- 11 Hymn—"Hark, Hark, My Soul!"
- 12 Prayer—For a gracious blessing upon these Missions and the missionaries; that they may be used in bringing many souls from darkness into light. That we may patiently and gladly follow the Light of Life, and with joy consecrate to our Savior, ourselves and all that we possess.

Notes: If invitations are sent out, have them in the form of a star, or decorated with a star.

6. Editorials, and the office of the Secretary of Assembly's Home Missions in organized woman's work.

7. Miss Shadden's and Mrs. Staples' articles.

9. See accounts of Christmas at our various Missions, also Junior Department. Send 2 cents to 1522 Hurt Building for a little Christmas story, "The Gift or the Giver," to use with this program; or 10 cents for three touching Christmas leaflets.



A REAL CHRISTMAS EXPERIENCE.

MRS. ELLIS WADDELL.

It was Christmas Eve; but there was no sign of Christmas in the little one-room house except a broken pitcher filled with holly, on an old-fashioned bureau that looked as if it had seen better days, and a few springs of mistletoe on a shelf over the big fireplace.

In one corner there was a tiny stove with a fire in it. The stove-pipe was run through the north side of the house, and smoke and ashes were blowing over the six small children, who were huddled about the stove, for the fire had been put in so that mother could bake a Christmas cake, though the only ingredients visible were flour and water.

There were three beds in the room. On one of them lay a little sick boy who had that very morning said that he was going to die, for no one cared for him. Beside him lay tiny twin boys just three weeks old, whose mother was so feeble that she could not give enough nourishment for them, and whose breakfast and dinner had been fat meat and bread.

The other two boys were out at their rabbit boxes. Perhaps they were thinking how nice it would be to have a rabbit for their Christmas dinner. But Brer Rabbit seemed to understand the situation, and therefore did not tarry long at the boxes; and the little fellows were disappointed.

The mother had just told the children that she did not think

she could stand up long enough to make the cake, as she fainted while trying to cook a little breakfast. The curly-haired little girl had just opened the door to go out and get some water, when she saw two ladies drive up. They asked if Mr. _____ lived there? "Yes," she replied and darted back into the house to tell her mother, who came to the door, surrounded by the children, eager to know who had come.

One of the ladies had on red, and looked as if she might have been Santa Claus's daughter; while the other was a little drab body, who would have been very unimportant if she had not begun pulling bundles out of the buggy and piling the other lady's arms full.

The mother invited them in, and showed them where to pile the bundles, right down by the sick boy and the twins. Then they went out for the other things.

There were ten stockings already filled, which the ladies explained that Santa had sent, as he could not come this time. The children were so happy. The sick boy said that he knew that he would get well. "Santa's daughter" asked him if he didn't want the bundles moved out of his way. He looked frightened, and said: "No, no; they are not in the way."



Then the lady in drab took an orange and squeezed some juice in a cup for the babies. How they enjoyed it! They drank until they were ready to go to sleep. The sick boy was given an orange, and what do you suppose he did with it? He divided it with the other children.

The mother told the ladies that she had been praying for something like this to happen. She said that the father had gone to town to buy a few little things for Christmas, but the ladies knew that he would be supplied, regardless of the little ones at home.

The mother apologized for the house looking so torn up, and of course they understood; but she did not explain why there were no bed linen, bureau covers, nor anything to eat or wear except what the neighbors brought. That was also understood.

Are there not some homes like this one, filled with hungry souls and bodies half clothed, into which you could go and carry the sunlight of God's love? It is such work that our Master did among the poor when he came ministering, not being ministered unto. Would you follow him? Then heed the call of God's suffering children.—*From the Missionary Voice.*

NEW IDEAS IN CHRISTMAS GIVING.

AT THE SMOKY MOUNTAIN SEMINARY.

MISS LEONORA B. DILLINGHAM.

"Where is my sewing bag, Miss Blackburn? I thought I would come up and sew awhile, as I'm through with my lessons." "How many stitches must I take? When must I come up again to sew?"

"Say, can't I take this home with me to-night to work at? Oh! Miss Blackburn, hadn't I ought to wash my hands before I begin working with that white thread? I ain't never goin' to git this done, am I? Well, do your reckon this will do for a present?"

The above are a few of the many questions asked Miss Blackburn almost every day by a class of girls who are learning to sew.

We (Miss Blackburn and I), decided to have the children make Christmas presents for their fathers and mothers this year, instead of receiving so much themselves. We want to teach them to think of others, and thus cultivate within them the spirit of giving.

Through the kindness of friends who furnished the necessary material, about a month ago, Miss Blackburn started the sewing class, and is now teaching the children to crochet and to do many other useful things. It would surprise you to see how well they are doing.

They have made some really nice articles, such as pin cushions, doll caps, hat bands, dusting caps, iron holders, sewing bags, etc. One, our tiniest tot, is sewing quilt scraps together, and it is quite amusing to hear

her say: "Miss Batburn, I dot me fred in a tandle." She perseveres, though, and there is great hope of her and of many of the others making fine seamstresses. We expect to have at our Christmas tree a little exhibit of these gifts, so the patrons of the school may see what their children are doing.

Let me tell you about another interesting feature of our Christmas exercises: Prizes were offered in our Sabbath school, a few



Two thirteen-year-old mountain girls with their first dolls.

weeks ago, for committing to memory Bible verses. A prize was offered to all who learned 365 in a year, one to all who would learn 1,000, and another for over 1,000. This is a thing in which both the children and grown folks are taking an interest. Some of the day school pupils have memorized more than 200 verses already, and the children are to recite verses on the stage as a part of our program for Christmas. When they are not studying their lessons, they are learning Bible verses.



A Happy Quartette at the Highland Orphan's Home.

A REAL SANTA CLAUS.

ANNA S. GRAHAM.

Santa Claus, I hang for you,
By the mantel, stockings two;
One for me, and one to go
To another boy I know.

There's a chimney in the town
You have never traveled down;
Should you chance to enter there
You will find a room all bare;
Not a stocking could you spy,



Matters not how you may try;
And the shoes, you'd find, are such
As no boy would care for much.
In a broken bed you'd see
Some one just about like me,

Dreaming of the pretty toys
Which you bring to other boys;
And to him a Christmas seems
Merry only in his dreams.

All he dreams, then, Santa Claus,
Stuff the stocking with, because
When it's filled up to the brim,
I'll be Santa Claus for him.

CHRISTMAS AT THE ITALIAN MISSION, ENSLEY, ALA.

MISS LAWLER CLENDINEN.

It has always been the custom to give the children a Christmas tree. For several years a kind friend had provided a bountiful Christmas for them, but last Christmas a great sorrow came into her home and she was unable to help as usual, so we were almost in despair.

As the days passed the children began to talk about Christmas. Often it was hard to keep back the tears, when the pleading eyes of some little dark-haired girl would look into my face and say, "We want a pretty tree like we had last year," and "Teacher,

of the tree, and exclaimed aloud, "Oh! how pretty," and "Pulito! Pulito!" (Beautiful! Beautiful!) As they gazed on the tree, a blaze of light, Mike forgot that his feet were bare and that he had been shivering with cold, and Josie did not realize that she was in a room with no heater, and that her dress was very thin.

They marched around the tree and sang, "Joy to the World," and joined in the prayer, led by Mr. Washburn, and we, too, forgot the cold.

We had present with us that day, besides the three teachers and two ministers, sixty children, six Italian mothers, three American mothers and five babies. We also had with us Mr. Bryan's daughter, Miss Mary, at home for the holidays, who assisted in distributing the presents, the candy and the fruit. The closing prayer was offered by our Italian minister, in Italian.

As we stood in the door and bade good-bye to each child, so many said, "Thank you for the pretty tree." But our reward came when we realized the happiness that had been brought into those little lives that day, and for us it will be a time long remembered.

Ensley, Ala.



A glad time at the Ensley Mission.

I want a doll that sleeps, and my brudder Joe wants a ball and wagon, and won't you give our baby something—he's so little?"

These and many more requests poured into our ears day after day. Oh; how we longed for just a small sum to make these children happy.

In our trouble we turned to Mr. Bryan, who is always ready to help. With his never-failing faith in God, he said, "These dear children must have a Christmas tree." "Mrs. Hood, advance the money and I know we will get some in a few days."

With light hearts, we purchased a few toys—dolls for the girls and horns for the boys, also a few decorations and candles. A loyal young friend found a nice tree for us, which was placed in the chapel and soon decorated. The children had made a few simple presents for their parents, and with these and decorations of fruit and candy from several Sunday schools, we had a tree that would delight the heart of almost any child.

The next day dawned, but oh, so cold! Long before the appointed hour, the kindergarten room was full of jubilant children. They formed in line and marched over to the chapel. As the doors were thrown open, and Miss Dubose began playing a march, they were wild with delight at the sight



Just a sample of our Chinese Kindergarten, New Orleans.

THREE STARS.

Matt. 2:9. Rev. 22:16. Dan. 12:3.

By LALLA M. BALLENGER.

It was many hundred years ago
That the beams of Bethlehem's star
Led to Christ, the infant King,
Men of wisdom from afar.

But though many years have passed,
Ages ne'er can dim that light.
It burneth still, in human hearts,
Growing each day more clear and bright.

And if those rays upon your path
Are shining, little girl or boy,
Don't keep the light for self alone—
But share with other hearts your joy.

Just be, yourself, a shining light,
To point to men who've wandered far,
The road that leads unto the Christ—
Who is our "Bright and Morning Star."

For if your light some soul shall turn
To righteousness—when life is o'er
You still shall shine with Christ above,
As a bright star forevermore.
Seneca, S. C.

JUNIOR HOME MISSION PROGRAM FOR DECEMBER.

CHRISTMAS SPICERY.

Our Love and Service to Jesus.

Prepared by MISS BARBARA E. LAMBDIN.

Memory Verses:

"Just a baby, small and sweet,
But the wise men at His feet
Laid their priceless offering,
Hailing Him their Lord and King.

"Can we give like those of old
Priceless frankincense and gold?
Nay, but hearts of love we bring
While we hail Him Lord and King."

- 1 Song—"Joy to the World."
- 2 Prayer—Of joyful thanks for God's greatest gift to us—our Savior; and that we may give Him our best gift—ourselves.
- 3 Song—"Hark, the Herald Angels Sing."
- 4 The Advent:
Birth of Jesus: Luke 2:7-12.
Adoration:
Suddenly there was with the angel, v. 13.
Praising God, and saying, v. 13, 14.
It came to pass, v. 15.
Came with haste, v. 16-18.
Even hereunto were ye called, I Peter 2:21.
Remember the words of the Lord Jesus, Acts 20:35.
Ye are a chosen generation, I Pet. 2:9.
- 5 Repeat in Concert Memory Verses.
- 6 Song—"Tell Me the Old, Old Story."
- 7 Adoration Expressed in Service:
Stars; Three—Recitation.
Presbyterian Chinese Mission.
In the Mountains at Christmas.
Christmas at the Ensley Mission.
Earnest-hearted Lena Tina, whom Santa overlooked.
Read Santa Claus and a real Christmas experience.
Ybor City at Christmas.

- 8 Christmas Offering—For Home Mission School or Mission.
- 9 Short Prayer—For a blessing on our gift, and the recipients; and for all needy little children everywhere.
- 10 Song—"Hark, 'Tis the Shepherd's Voice."
- 11 Prompt Transaction of Business—a part of our offering of "Spicery" to the Lord.
- 12 Song—"O Little Town of Bethlehem."
- 13 Prayer—That during the Christmas season, and always, we may have in our hearts the spirit of our Savior, Who came to minister, not to be ministered unto; and for a blessing upon all our work for others.

Notes: 4. The Story of the Birth, verses 7-12, is to be read or recited by one person. The remaining parts, written out in full and thoroughly committed to memory, are to follow as a connected story, each child promptly coming forward at the "cue," and taking up the story with his "Initial Word." At the close, explain briefly that, as the Shepherds came to worship the Infant Savior, and the Wise Men brought their gifts of gold and frankincense and myrrh; so we bring Him our heart's best love, and loving service to others for His sake.

The initial letters may be printed on

plain white cardboard; or made in the form of swinging censers. To the back, attach a box or bag to receive the offering afterward. At the close of the Scripture exercise, place the letters in order along the platform or on

a table; or, if censers, hang on a small Christmas tree. Use the same letters for No. 7, to be elevated or swung as each part is taken. After the offering, they should be held in position during the offertory prayer.

ANOTHER LETTER FROM LENA TINA.

I was glad to hear from you. I am telling you that my mother is sick in bed, and so I am in trouble.

I make you hear that I learned the first verse that you sent me. I am so sorry that I was going to Sunday school and I loose it. I ask you please, if you could, send me another little Testament.

I am feeling better since you have teached me about Jesus. I have tried to help all the people that I could. I have been so happy that I am serving Jesus. My father works 5 days or 4 days every week. I thank Jesus by giving me so warm house and clothes.

I pray for you every night and morning, to be a Christian. The lady that lives in the house with us, she believes in the Lord Jesus Christ, and she is happy all the time in her life, because she know she is a Christian.

I pray every night for the holy spirit to live in me.

Miss Cumming, Santa Claus dident bring me nothing. I think he was so poor. I thank you for the nice bag that you gave for a Christmas present.

We are all well, just my mother sick. And all have nice warm house. I thank God for having it.

Give my love to you sister, and all your friends over there. Write to me soon you can.

* * * *

This letter is to Miss Margaret Cumming, whose health compelled her to give up the work at the Pratt City Mission.

Lena Tina has recited the Catechism and received a Testament for it, probably the

Testament she lost. She is not yet fourteen years old.



Lena Tina.

A SCHOOL PICNIC—CARBARIEN, CUBA.

JANIE E. PATTERSON.

What do you think of a place where you scarcely ever see a lady with a hat on? Well, Miss Alexander and I went down street the other day and bought each a fringed palm hat, such as the countrymen wear. And when we wore them Saturday morning the people all stared at us and the boys called us "guajiras"—country-tacks! That was dreadful bad manners. I hope that you never call queer-looking foreigners by ugly names.

Oh, but I haven't told you why we were wearing those hats. We were on our way to the school picnic. Does it seem to you late for a picnic? With us, the later the better. It wasn't very hot, provided you didn't stand in the sunshine, but even then we came back rather badly sunburned. There was one little girl, Dulce Maria (her name means Sweet Mary), whose face was nearly blistered. But she is fair, the dark ones did not burn so badly. Those who suffered most

were the ones who were in the water a good deal. For our picnic was on a little island out in the bay. We had to go over in a boat. You should have heard some of the boys showing off their knowledge of history. They called our boat the "Mayflower" and us the Pilgrims; somebody was Capt. Miles Standish, etc. We were a lively set of Pilgrims.

The first thing when we landed was to gather tree-grapes. Did you ever hear of such a thing? You needn't feel bad if you never ate any, for they are not good any way, although the Cuban children do like them. But we found several kinds of fruits. You would have liked some of them, I am sure.

About 10 o'clock we opened our lunch—that is, those who still had any. Some had eaten theirs up long ago to get it out of the way. Does that seem like a funny hour? But you see we left home at seven o'clock after a light breakfast of bread and butter with coffee and milk.

The boys were crazy to go in swimming, so we hurried through lunch and left that part of the beach to them. Later the girls decided that they wanted to go in too, so we found a place where the rocks were smooth and they went in.

It was rather a disreputable-looking, but happy crowd that came back to town about one o'clock.

WHAT MISSIONARY CHILDREN DO.

MARY S. RICE.

I'M GOING to tell you about our snow man. You see, we wanted to make a snowball, but it grew so big we couldn't push it, so we thought we would make it into a snow man. We decided that the ball we had made would do for the body and we would make a head. We tried two or three times to make the face, but we could not. At last we got Mrs. Morgan to come out and make the face.

The next day we took a picture of the snow man and all of us children with it. But it was not a good picture so I will not send it to the SURVEY.

My little brother, John, has a little Chinese playmate, the cook's little boy, whom he likes very much, though they are not two minutes together before they are in a scrap. We have a picture of John and his playmate, and John's nurse. I'll send this picture, for I think the children who read the SURVEY would enjoy seeing the "little playmates."

From your little China friend.
Haichow, China.



John Rice and his Chinese playmate.

THE "BUSY BEE" SOCIETY OF THE FIRST PRESBYTERIAN CHURCH, DALTON, GA.

This Society has recently had as their guest, little John L. Stuart, Jr., age 9 years, who was born in Hangchow, China, and has been for the past year visiting America for the first time.

A delightful family reunion has been held

in Dalton, at the home of Rev. and Mrs. F. K. Sims, where Dr. and Mrs. Warren Stuart, Dr. and Mrs. Leighton Stuart, and John have all been together with their cousins, the Sims, for the first time in many years, and little John has had such a good time

getting acquainted with his little American cousins at the Dalton manse.

Our Busy Bees feel a peculiar claim on John, and this is how it happens:

Twenty-eight years ago there was a Busy Bee Society in the Franklin St. Presbyterian Church, Mobile, Ala. At that time the two Stuart boys had been left by our pioneer missionaries to China, Rev. and Mrs. John L. Stuart, to the loving care of a devoted sister of Mrs. Stuart, that the little boys might receive the English education, which was impossible in China.

So these boys grew into added interest in missions through this Busy Bee Society, and as they grew up, were filled with the desire to continue the great work of their parents, which they did, and went out to China as soon as they were prepared.

In the course of time this aunt from whom they had received such careful training came as "grandmother" to the manse in Dalton, and she soon organized another Junior Missionary Society, which we called The Busy Bees.

We have 35 boys and girls, and now, here comes the little son of one of the original Busy Bees to visit us, and the first real little missionary we have had.

We held a meeting in his honor down at the manse, and presented him with a handsome post-card album for his American views.

He dressed in his Chinese costume, and made us a little talk about the customs of the people and sang "Jesus loves me, this I know," in Chinese; he learned to speak Chinese as soon as he did English, from his native nurse.

While here he also stood up before the whole Sunday school and made a talk, which was very brave for a nine-year-old boy, we think.

He left us his little Chinese suit and some other curios, and the Busy Bees will always feel a deeper interest in our work in China, and John shall be our missionary.

Our church has been stirred as never before by the wonderful addresses of both Drs.

Stuart, and as there were several union services at which they addressed all the churches together, the whole city realize more than ever before "the need of Christ for China and China for Christ."

The picture below shows the Dalton Busy Bees with John Stuart in the foreground dressed in his Chinese costume. It is a kodak picture taken by a "graduate" Busy Bee, Frank K. Sims, Jr., the young son of our pastor. By the time this picture appears in the SURVEY, little John Stuart will be back in China, but the memory of his sunny smile, his patient willingness to be "asked questions," and his eager childish interest and enthusiasm about everything that was new to him, will long linger with his newly-made friends in America.

And we feel sure that the mantle of his sainted grandfather, who was known and loved as "Father Stuart" for half a century, and who now sleeps on the hillside so far from his native land, will rest upon the dear little grandson whom the Dalton Busy Bees, with other friends all over the South, have lately learned to love.



There are 35 Busy Bees. The above picture shows a few of them, with John L. Stuart, Jr., in costume, in the center.

Mothers, Sisters, Wives, Daughters, Friends and Sweethearts: There is power in suggestion. Let's start some man reading current missionary facts by ordering for his Christmas gift *The Missionary Survey* one year. In many cases it would be well to have it mailed to his business address. You decide about that. Some of the men have begun reading the *Survey*; they have found out it is not simply for the women. Start your man.

HOW ANSIKEELY RIDES TO SUNDAY SCHOOL.

Dear Little Juniors:—Here is the picture of a little boy who lives about seven miles from Kwangju. His mother brought him in with her when she came in to study in our women's Bible class in the spring, and I got his picture then.

He had a little sister who died before he was born, and when he came they were so thankful for him that his father gave most of the money to build a church in his village.

He was born on Sunday and they call him Ansikeely, which means Sunday. He attends church regularly, but most of the time on his mother's back.

He was bashful about having his picture taken and stuck his thumb in his mouth, but he is a bright, happy child.

Won't you pray that he will grow up to be a strong Christian man and a great help to his people?



JUNIOR FOREIGN MISSION PROGRAM FOR DECEMBER, 1915.

Arranged by MISS MARGARET MCNEILLY.

TOPIC—Cuba.

Song—Jesus the Light of the World.

Scripture Reading—Luke 2:8-14.

Prayer for the children of Cuba, that they may worship and know the true and living God.

Song—Selected.

Minutes.

Roll Call—Answer with a verse of Scripture on *giving*.

Business.

Recitation—Little Soldiers.

Story—Theresa, Isabella, and Juan.

Letters from Cuban children.

Song—(any Christmas carol.)

Prayer, closing with the Lord's Prayer in concert.

SUGGESTIONS.

Appoint one of the children to tell the story of the birth of Christ. Let the leader

emphasize that Christ came into the world to save *all* people, and that we can go to Him with our petitions, that we do not have to go to the Virgin Mary, as the Roman Catholic church teaches.

Each letter could be placed in an envelope, bearing the child's name who is to read it. A "letter carrier" can then distribute them.

Impress the children with their responsibility for their Cuban cousins, our near neighbors. Have some of the children tell why we are especially responsible for them.

* * * *

The above program with leaflets to carry it out, may be had from the Executive Committee of Foreign Missions, 154 Fifth Ave., N., Nashville, Tenn. Single copy, 10 cents. Subscription for the year \$1. These programs are issued the 15th of each month for use the succeeding month.

You Little Friends—hundreds of you—who look first thing each month to see how high Jack has gotten on the pole: You did not find the pole at all on the "Jack page" in this issue, did you? No; we have Jack on a special Christmas job, which we hope will help him climb later. Turn back there and see what he is up to—then tell mother.

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, 154 FIFTH AVENUE, NORTH, NASHVILLE, TENN.

MONTHLY TOPIC—CUBA.

AN EVENT of special interest connected with our work in Cuba is the recent donation of \$5,000 contributed by the American Consul at Caibarien for the building of a church at that place. This shows what impression our work is making on intelligent people who come in contact with it.

The Cuban work for the past year also signally illustrates the importance of having competent native leaders to supplement the work of the foreign missionaries. In this field we have had three strong native ministers, all of them happily characterized by an earnest evangelistic spirit, who have assisted each other in holding protracted meetings and in carrying the gospel to every part of the field they could possibly reach. As the result of their work and that of our missionaries, 117 were added to the church during the year on profession of faith, which represents a gain of 33 per cent. on the total membership; that is to say that for every five Cuban members of the Presbyterian Church a new member was added every year. In our home field not quite one member for every twenty was added to the communicant roll.

All our schools have been overcrowded and are rapidly turning out material for a Christian college, the establishment of which is now the most urgent need in this field. It is earnestly hoped that the various Christian de-

nominations working Cuba may soon see their way clear to the establishment of such an institution on a co-operative basis.

New centers of work have been opened at Sagua, a city of 15,000 population on the Northern Coast. And at Yaguajay, a town of 4,000 inhabitants, also on the Northern coast. This latter work was undertaken as a Home Mission enterprise of the Presbytery. And our report says that the Presbytery is as proud of this new station as any mother of her first baby. One candidate for the ministry has already reported from this place. Mr. Wharton writes, "The people of Cuba have never seemed so accessible and responsive to the gospel as at present. They respond to our invitations and listen with more marked attention than ever before, and we believe there is a real awakening of religion throughout the country."



A country service near Caibarien.



"Bone Pile, Cuban Cemetery, Havana. Human remains, ejected by the priests in charge for non-payment of holy ground rent.

MEXICO.

FOR better or for worse, Carranza has triumphed over all the other bandit leaders in Mexico, and his government has secured the recognition of those of the United States, Argentina, Brazil and Chili. The most conflicting statements are made about him personally and about his aims and motives and plans. Mr. Edward L. Bell, writing in the *Outlook*, and vouched for by that journal as being an intelligent and reliable person, describes him as the embodiment of every imaginable villainy, and calls any solution of the Mexican problem involving his recognition, "A Criminal Solution." Others describe him as a patriot striving for the deliverance of the oppressed millions of his fellow countrymen from the few hundreds of land owners who own and exploit them. Time will show which of the opposing judgments is nearest the truth. Meanwhile we may take comfort in the assurance that no new state of things he can inaugurate can be worse than the reign of anarchy and bloodshed of the past three years. As the leader of the Constitutionalist's

movement, he stands pledged to give back to the people some of the rights which their paper constitution guarantees to them, but of which they have been robbed by the few feudal lords who own all the land. He promises to abolish peonage, to promote public education and to establish constitutional government. He promises also to cease persecuting Roman Catholics, which promise we hope our government will be able to induce him to keep, for persecution is the way to make more Catholics, and that is what we believe Mexico stands least in need of. So far as we have been able to learn our missionaries are glad of his triumph, and believe it will bring peace to the country and enable them to go back to their work. We earnestly hope they may not be disappointed. After all, the work they are doing is the only thing that will solve the Mexican problem in the right way and permanently. Already as a by-product of their work, a middle class, something Mexico did not have before, has grown up, composed of members of the lower class who have

been elevated by their teachings, and who compose the most important element of population in every civilized and prosperous country. During their enforced absence on account of the war of factions our missionaries have been helping in the Texas-Mexican work on the border, the men making occasional trips to the old stations to advise and encourage the native churches. But they are all anxious to get back, and their expressed opinion is that by reason of the ordeal of suffering through which they have been passing, the gospel message will find a readier reception among the Mexican people than it has ever found before.

THE ARCHBISHOP OF KOREA.

THE person who has so constituted himself is none other than Count Teranchi, Governor-General of Chosen, made world-famous three years ago by the celebrated Conspiracy Case. The facts of this case as given out by the missionaries and by representatives of the press brought the public opinion of the civilized world, to which Japan is happily sensitive, to bear on the home government to such an extent that the three men finally convicted, out of one hundred and twenty accused, were pardoned and released after serving about one-third of the imposed sentence.

In our judgment, General Ordinance No. 83, being REGULATIONS FOR RELIGIOUS PROPAGATION IN CHOSEN, which we publish elsewhere, is Count Teranchi's "hit back" at the missionaries for their part in bringing on the implied rebuke to him contained in the actions of the trial court and of the home government.

The meaning of Ordinance No. 83 seems on the face of it to be that all religious bodies in Korea must assume a Prelatic form of government by appointing "Superintendents" (i. e., Bishops) to represent their work, and that these Superintendents then come under the immediate control of the Governor-General himself. This applies not only to their methods of work, but also to

the "outline of their teaching," in both of which "he may order changes" if he deems them "not suitable," as well as in the personnel of the propaganda. In other words, having ordained that all religious bodies working in Korea, whether Christian, Buddhists or Shintoists, shall be represented by Superintendents, (or Bishops) he then appoints himself as General Superintendent (or Archbishop) of the whole concern. We are not disposed to be panicky over this remarkable document. Our missionaries are not, although at first they were very uneasy. Mr. Eugene Bell writes, "We were very much alarmed at first, because these regulations seemed to be very drastic, and to infringe very seriously the principle of religious liberty. They go much further than similar regulations in Japan proper. But in personal interviews had with the officials we were assured that we might have no anxiety and might expect about the same treatment as the missions had in Japan proper. We are now having certified copies of this unofficial interview printed and circulated."

In our opinion Count Teranchi in this matter does not represent the real sentiment of Japan proper, but only of a certain militarist party that has been too long allowed to have its way in Korea, and whose policy of the strong arm and the iron hand must give place to a policy of justice and kindness before Japan's Korean problem will be properly solved.

In the war with Russia the remarkable spectacle was witnessed of a yellow nation in conflict with a white nation and the yellow nation enjoying the almost universal sympathy of the other white nations of the earth. The reason for this was because Japan was believed to stand for just what the most progressive white nations stood for in the matter of civil and religious liberty, while the nation whom they fought stood for intolerance and despotism. We believe that Japan appreciates the good opinion of the civilized world in this respect and that as soon as she

learns how out of keeping with it these autocratic proceedings of her Governor-General in Korea are regarded, she will hasten to have the "regulations" modified in such a way as to make them harmless.

A Conference of all the Boards having work in Korea has been called to meet in New York on Nov. 18th, under the auspices of the subcommittee on Relations with Governments of the Committee of Reference and Counsel, to consider whether any steps are necessary to be taken at this end of the line to prevent the infringement of our treaty rights in Korea.

REGULATIONS FOR RELIGIOUS PROPAGATION IN CHOSŌN.

(As given in the "Seoul Press," August 19, 1915.)

The following is our translation of the Government General Ordinance No. 83, just published, providing regulations for religious propagation in Chosen:

ARTICLE I.

By religion mentioned in this ordinance Shintoism, Buddhism, or Christianity is meant.

ARTICLE II.

Those desiring to propagate religion shall report to the Governor-General of Chosen by giving information concerning the under-mentioned items and submitting documents proving their qualifications as religious propagandists, as well as records of their personal careers. Those belonging to denominations or sects having superintendents of religious propagation work or to Korean monasteries may dispense with Item No. 2.

1. Religion and name of its denomination or sect.

2. *Outline of teaching.*

3. Methods of propagation.

In case any change is introduced into any of the above mentioned items, it shall be reported within ten days to the Governor-General of Chosen.

ARTICLE III.

When Shinto or Buddhist sects in the mother country intend to start propagation work the chief priests of these sects shall appoint superintendents of the religious propagation work and obtain the sanction of the Governor-General of Chosen by submitting to him reports concerning the following items:

1. Religion and names of its sects.

2. Doctrinal or sectarian regulations.

3. Methods of propagation.

4. Power of superintendent of religious propagation work.

5. Methods of superintending by superintendents, of religious propagation work.

6. Location of offices for superintending religious propagation work.

7. Names and records of personal careers of superintendents of religious propagation work.

When it is intended to introduce any change in any of the above mentioned items, the sanction of the Governor-General of Chosen shall first be obtained.

ARTICLE IV.

In case the Governor-General of Chosen considers the *power* of superintendents of religious propagation work, their *methods* of superintending, or the *personnel* of offices of religious propagation work not suitable, he may order changes in them.

ARTICLE V.

Superintendents of religious propagation work must be persons living in Chosen.

Superintendents of religious propagation work shall compile a register of propagandists under them as they stand, on December 31, of each year and present the register before January 31, of the year following.

In the above mentioned register, the names and addresses of propagandists shall be entered.

ARTICLE VI.

In case the Governor-General of Chosen considers it necessary, he may order religious denominations or sects other than those mentioned in Article III, to appoint superintendents of their religious propagation work.

When by virtue of the foregoing clause superintendents of religious propagation work are appointed, information shall be submitted to the Governor-General of Chosen with regard to all the items mentioned in the first clause of Article III. When changes are introduced in any of these a similar procedure shall be gone through.

ARTICLE VII.

With regard to superintendents of religious propagation work mentioned in the foregoing article, provisions as stated in Articles IV. and V. shall be applied. In case denominations or sects other than those mentioned in Article III appoint superintendents of religious propagation work in accordance with their rules or regulations, provisions as stated in Article IV. and V. and the second clause of the foregoing article shall be applied to them.

ARTICLE VIII.

In case religious propagandists change their names, remove to new addresses or give up their work, they shall report to that effect within ten days to the Governor-General of Chosen.

ARTICLE IX.

Those intending to establish churches, preaching houses, and similar other institutions for religious purposes, shall obtain

permission of Governor-General of Chosen for so doing by reporting to him on the following items:

1. Reason and local conditions necessitating the establishment of these.
2. Names and localities.
3. Areas of ground and buildings, the names of their owners, and ground plans.
4. Names of religion and denominations or sects.
6. Expenditure of establishment and ways and means for meeting it.
7. Methods of superintendence and maintenance.

In case propagandists have been selected and appointed as mentioned in Item No. 5, of the foregoing clause, the founders of the institutions or superintendents of religious propagation work shall report the fact within ten days to the Governor-General of Chosen, by sending in their names and addresses, as well as records of their personal careers. In case changes are introduced, the same procedure shall be gone through.

ARTICLE X.

When it is intended to introduce changes in any of the items between No. 2 and No. 7, permission of the Governor-General of Chosen shall be obtained for so doing by submitting to him reasons necessitating the changes.

ARTICLE XI.

When churches, preaching houses, and similar other institutions established for religious purposes have been abolished, it shall be reported within ten days to the Governor-General of Chosen.

ARTICLE XII.

Superintendents of religious propagation work and abbots of Korean monasteries shall prepare reports of the number of converts as well as of the increase or decrease in the number of converts, as they stand on December 31, of each year, according to each monastery, church, preaching house, or similar other institutions, and shall send the reports to the Governor-General of Chosen, before January 31, of the year following.

Denominations or sects and churches, preaching houses, and other similar institutions not having superintendents of religious propagation work and not affiliated to the Korean monasteries shall send in the reports mentioned in the foregoing clause through propagandists in charge of such institutions.

ARTICLE XIII.

When persons belonging to denominations or sects having superintendents of religious propagation work or to those religious institutions affiliated to the Korean monasteries apply for permission or send in reports they shall show in the documents the signa-

tures of the superintendents of religious propagation work or abbots of main monasteries.

ARTICLE XIV.

Those infringing the first clause of Article IX., or Article X. shall be fined 100 yen or less.

ARTICLE XV.

In case it is considered necessary, the Governor-General of Chosen may apply this ordinance to organizations recognized as resembling religious bodies.

Organizations to which this ordinance will be applied by virtue of the foregoing clause shall be publicly notified.

SUPPLEMENTARY RULES.

ARTICLE XVI.

This ordinance shall be enforced on and after October 1, 1915.

ARTICLE XVII.

The Residency-General Ordinance, No. 45, promulgated in 1906, is abolished.

ARTICLE XVIII.

Those having received sanction by virtue of Articles I., II. and III., of the Residency-General Ordinance, No. 45, of 1906, shall be recognized as those having reported as mentioned in Article II., or as those having received sanction or permission as mentioned in Article III. or Article IX. of this ordinance. But such persons as mentioned in Article II. of this ordinance, or such persons as mentioned in Article III. of this ordinance, or such persons as mentioned in Article IX. of this ordinance, shall report, within three months after the date of the enforcement of this ordinance, to the Governor-General of Chosen, matters mentioned in Item No. 2, of the first clause of Article II.; matters mentioned in Item No. 2, and Item No. 4, of the first clause of Article III., and matters mentioned in Item No. 3 and Item No. 5, of the first clause of Article IX., as well as the names and records of personal careers of propagandists in charge, respectively.

ARTICLE XIX.

Those actually engaged in religious propagation work, having their superintendents of religious propagation work or managing churches, preaching houses, or similar other institutions, when this ordinance is enforced, and not coming under the provision as mentioned in the foregoing article, shall report, within three months after the date on which this ordinance is put into force, to the Governor-General of Chosen matters as mentioned in Articles II., III., or IX.

Those reporting matters as mentioned in Article IX. shall be recognized as having received permission in accordance with this ordinance.

THE GOSPEL IN CUBA.

REV. JUAN ORTZ GONZALES.

IN FEW countries, if any, can there be seen a more obvious illustration than that afforded by Cuba of how what we call human progress and civilization fails to better the people morally. Throughout the future, Cuba will continue an outstanding monument to the humane and unselfish foreign policy of the United States. By reason of American co-operation and influence during the last seventeen years, Cuba has passed through the most wonderful transformation in the way of material improvements. Before, it was a colony tyrannically and wretchedly ruled; to-day, it is an independent republic with a constitution similar to ours, with religious freedom and freedom of the press, with representative government, with many railroads and macadamized highways, with splendid telephone and telegraph facilities, with plenty of public and private schools, magazines and daily papers—in a word, Cuba is enjoying today all the benefits of our intensified and advanced civilization. And yet, the moral and religious condition of the Cuban people is worse today perhaps, except in the places where the gospel has transformed them, than it was before.

The worst customs of Cuba are due to the mingling of African superstitions with the practices of Romanism. Many keep in the same little bag suspended around their necks Roman Catholic medals and little bones of animals. In a great many houses, in the same room there will be an altar to the Virgin Mary and several altars to African idols. When they practice their religious devotions, they may say first the rosary and afterwards indulge in the rites and ceremonies of witchcraft or go through with some degrading African dance. And what is even more terrible is that now and then they steal a young white child, kill it and extract its blood to be used in their abominable

heathenish practices. Scarcely a month passes that some horrible crime is not committed by these Brujos, as they are called. There have been many cases of this criminal outrage since we have been here.

Mutual mistrust in social and economic affairs, political corruption and graft, are the main issues of the papers. Superstitions of the most absurd and degrading kind are spreading everywhere. Spiritualism, not only as a kind of religion but—what is worse—as a sole means of healing, is gaining ground among the common people and the middle class. The most deadly indifference is the general attitude of the richer, higher and more educated classes, in such a way that they do not consider themselves true men if they do not laugh at the supernatural.

Let not my readers believe that it is because the people of Cuba are natur-



Dr. and Mrs. Juan Ortz, and Mr. and Mrs. Thompson. (Mrs. Thompson was Miss Eloise Wardlaw.)



The Sunday School at Sagua la Grande, Cuba.

ally worse than any other people. On the contrary, they are kind, generous, ready to become interested and, when you succeed in convincing them, both enthusiastic and ready for every sacrifice.

Only the gospel of Jesus Christ, and not the benefits of civilization outside

of Christ, can transform and really improve the people. All other means awake in them only selfishness, the love of pleasure, shrewdness and all the vices that were seen in the old civilizations of Greece and Rome before Christianity.

LETTER FROM REV. JOHN MAC WILLIAMS.

THE day is far spent, but not near so far spent as I believe I am.

For some time I have been supplying Remedios, six miles, and it makes the work pretty hard living here and preaching over there. For the last three weeks I have spent my odd moments chasing all over the town hunting a house. The very last thing Saturday afternoon I found one, when I had about given up all hope and ready to stay here another month waiting for one to be vacated. Small and far from the church, but not anything like six miles. Our people over there are in good shape but very anxious for the pastor's home to be among them. So we are trying to get everything tied together in time to put it on a wagon Wednesday morning, as we are going to send everything through the country. Will you please have the address in the Survey

changed to Remedios. The street direction, Hermanos Garcia 43.

I have bribed my Senora into copying this little story for you for a trial at the next Survey. If you don't use it she has to give my dollar back.

Now, about the boy. I am mighty sorry I disappointed you by not "giving him the good old-fashioned, honest name of his father," but I really thought just one of my names would set him back far enough in the world without any false ambitions. For the sake of the family inheritance we called him just plain James. And we are mighty glad it harmonizes well in the Spanish.

I don't feel at all right fresh. I've made my twelve miles over yonder and back besides starting things off at this end of the line.

With every good wish for you and yours,

Most cordially yours,

John MacWilliams.

P. S.—I forgot to tell you the boy's name,—Senor Don Jaime Santiago Jacobo Diego MacWilliams y Gribble. Of course the English is not so scary.

A NATIVE WORKER IN CUBA.

MRS. JOHN MACWILLIAMS.

MANY people in Cuba gain their living by begging, and the government has even set apart Saturday as their special day. Early Saturday morning the regulars begin their rounds. Naturally there are frauds and some seek alms for the church carrying with them a highly-colored picture of the Virgin or one of their saints, but the majority are old, blind, or crippled, and are really in need. There are no charity organizations, no self-help societies, no poor-farms, no provision whatever for these unfortunates, and if they are not taken in and cared for by a relative or some friend, they are left hopeless and helpless.

When they call at the door and you have nothing for them it is customary to beg their pardon for your failure. But small coins, one and two-cent pieces, are usually laid by on Saturday to be given them as they call. The banks and many stores observe this custom, and the people are usually kind to them. It is surprising how few are ever answered unkindly.

Recently an old blind man, led by a little boy came to our door. Senorita Emelia, one of the young lady teachers in our school who lives with us, answered the knock and gave him a few cents. They went away but as it began to rain they turned back and asked if they might stand in the doorway until the rain was over. 'Twas a rare opportunity. Senorita Emelia asked him if she might read to him from the Bible and was met with "What's that?" He had never heard of it and did not understand the purpose of the Church. Roman Catholicism he knew, of course; raised under its very wings, but he did

not understand that it was intended to have any influence in the inner life. Had rather conceived of it as a fashionable club or skilfully manipulated political machine beyond the understanding of the wayfaring man. She read to him the story of Christ's healing the blind man in the eighteenth chapter of Luke's Gospel, and other passages which he seemed to appreciate. But it was too sudden, too new, too wonderful, it could not penetrate. Truly it was hardened soil. When he left we gave him a Testament, which he promised to have someone read to him as opportunity offered, and expressed a desire to attend the church in one of our stations where he lives.

What a scene! Real witness-bearing for Christ! Truly his bodily blindness was pitiful, but how much more so the blindness of his soul. And the joy and gratitude and encouragement for our hearts to see one of his own people



Presbyterian Church, Remedios, Cuba.

preaching unto him Jesus and so skilfully handling God's Word.

Is our work bearing fruit? There are more like her. The entrance of God's

word giveth light, and who can tell what may be the fruit of the seed sown in the simple blind man's heart. But there are thousands like him yet unreached.

PRIESTLY OPPOSITION IN BRAZIL.

Rev. Bryce W. Ranken, of the Evangelical Union of South America, working in S. Paulo, Brazil, forwards a translation of a letter received from a Roman Catholic priest in the State of Goyaz, Brazil. The priest has been the subject of the cares of an evangelist who had sent him some Gospel literature. This was the response that was brought forth:

"The day before yesterday I received through the post some booklets and a leaflet with the title 'One only Mediator-Christ,' and I don't know what more, addressed to the Vicar of——. I do not know you, neither do you know me, that you should send me leaflets hurtful to my faith as a Catholic and still more as a priest. However, I thank you for sending them, because they will be at least one, two or three less to circulate in the midst of the Brazilian society, which was, is and always will be essentially Catholic, wanting nothing from the partisans of a sect, born in

pride and of the pride of man, in lasciviousness and other current evils, ruled over by Luther, Calvin, &c., true mediators of a sect which really has Satan for its father and founder. It is not my intention here to explain the infernal Protestant sect which is in no wise evangelical, except in name. I wish, however, to let you know that I am grateful for the leaflets because: to the fire! to the fire! they will go, since from their outside I can see that they come from such a source. Why read them? I gain nothing and much to the contrary, will innoculate my soul with poison, the consequences of which will be worse than the kick of a mule.

"Without more and always at your orders in——where I will always have the fire ready at your disposal,

"Padre ——."

Will not our readers lay this letter before the Lord in a prayer for the conversion of the priest?—*Missionary Witness*.

MISSIONARY SITUATION IN TURKEY AND SYRIA.

A recent bulletin, issued by the American Board, gives the latest news concerning the missionary situation in Turkey and Syria. Many of the missionaries of the board have suffered sickness and hardships, and not a few have been compelled to leave their stations and their work. Word has come from Constantinople that no missionaries who come from interior stations are allowed to return, and no new ones going out will be permitted to go into the interior. There are, however, some encouragements amid all these trying conditions.

The Minister of Public Instruction at Constantinople has rendered a decision which greatly ameliorates the hostility of the order of last fall, which at first threatened to close all American schools. If the present government remains in power there is indication that the school will not be prevented from opening on account of that order.

Throughout Eastern and Western and parts of Central Turkey, nearly all of the Armenians—men, women and children—are

taken from their homes and sent, under guard, to remote sections of the country inhabited by Moslems. Little preparation is made for the journey. Hardship and suffering among them are beyond description. Many executions of men have occurred in all of these places. The Greeks in Western Turkey are also great sufferers. So far as we can learn the missionaries have not been threatened, while Ambassador Morgenthau has emphatically demanded that they and their property shall be adequately protected. The missionaries who are British subjects, are so restricted in their movements that they may ultimately withdraw from the country; some have already come out. While the ordinary missionary work in Turkey is considerably interfered with and in part halted, there is every assurance not only that the work in the future will go on in full force, but that in many directions it will enter upon a new and unprecedented era. On August 4, Mr. Peet wrote that he believed all missionaries were personally safe.—*Missionary News Bureau*.

LOOKING BACKWARD—AND FORWARD.

M. L. SWINEHART.

ALTHOUGH we have outgrown the name "Heathen Sunday School," it still clings to that department of the work which has promoted special effort among the children of heathen parents—but no matter what the name—it is results we are after in this great campaign for recruits from the ranks of the enemy which Satan has so long claimed as his allies.

Naturally, we met much opposition from that ever-alert antagonist, and as a result many and varied were the problems which come to us for consideration and solution. We confess to many blunders and errors of judgment, but the most of our troubles have yielded gracefully to corrective treatment.

When the movement became general over Korea, for the establishment of Sunday schools for the children of heathen parents, there was some doubt whether this plan would extend in its influence to the parents and older members of the families, and this feature of the work has been especially watched and studied by those interested.

It was a question, whether the children could influence their parents to the point of having them become actually interested in something which would at once reduce their earning capacity practically 15 per cent. by requiring them to observe every seventh day without work.

However, there were those who thought the experiment should be made, feeling that God was calling for just that sort of effort in Korea, and that the country as a whole should be the field, rather than isolated sections. The attempt was made, therefore, to reach all of Korea with a special message urging greater activity in Sunday school work.

As an illustration of the response received from this call, permit me to cite the results in our own Mission, the

statistics of which are before me as I write.

Three years ago the attendance at Sunday schools was less than the church membership. This in itself was significant. The latest statistics show the Sunday school attendance to be 2500 more than the church enrollment, though the growth of the later institution has been regular and gratifying.

If the same proportion, or even 50 per cent. of the same rate of increase has been reached in other missions in Korea, we feel that it is a conservative statement, easily substantiated, that our Sunday school attendance in Korea has increased approximately 10,000 during the past four years.

How effective has been the work, can best be illustrated by concrete cases which have come under my personal observation, the opportunities for which are necessarily limited owing to the localized nature of my work.

Three years ago at Mokpo, in a class of 18 who received baptism, and were accepted into full church membership, there were 7 women, none under 30 years of age, who had first heard the gospel, and received all their instruction in a *heathen Sunday school*, organized by one of the missionaries two and one-half years ago, but conducted largely by Koreans.

The far-reaching influence of these Christian mothers, in their homes and neighborhoods cannot be reckoned in numbers.

Again, in a little struggling Sunday school 3 miles from Kwangju, which has been visited but three times by a foreigner, there has come fruit which surely caused the angels in heaven to rejoice, even as some of us wept for joy, as we saw a father, a mother and their 16-year-old son receive baptism and enter His service, two weeks ago. In the early stages of this beginning, the father of this trio, who is a learned Chi-



Men's Bible Class at Kwangju, Korea.

nese scholar, was so anxious to have a song book, that he copied a borrowed one, having no funds with which to purchase a new book.

A visitor from America, seeing his zeal and what he had done, gladly made the exchange of a bright, red-backed song book, for the one on brown paper, worked out with so much effort.

Joined with them are others who have decided to believe, but have not been accepted by the session.

Just what proportion of the "applied Christianity" these folks receive while erecting the walls for their own meeting place, spreading the mud on the walls with their own hands, and furnishing the straw for the roof, I do not know. This I do know,—that as I watched them at work, I could see no difference in the zeal shown by the one baptized member in that village of 120 houses and those who had by this action set themselves apart as seekers for truth or followers of Christ. This was significant.

I quote from the Annual Report of a member of our mission, of a work with which I am very familiar. Speaking of the wonderful growth and interest which has developed in the local work under her charge, she says: "It began with a Thursday Sunday school among the heathen children, and has extended to a permanent meeting for worship

among some of the most intelligent people of the town, the men in particular, showing much enthusiasm about studying the word of God."

No doubt about the results there!

Referring to another Sunday school for heathen children, I find in an Annual Report, the following: "This Sunday school averages 60 in attendance every Sunday, and recently fifteen of the boys stood, to testify a desire to join the catechumen class of the church. This Sunday school has also been most valuable in providing a place where the pupils from our Girls' school might teach their little neglected sisters of the villages."

Less than a month ago, in a heathen Sunday school which was organized about three years ago, five young men, ranging in age between 13 and 18 years, and three girls were admitted to the catechumanate.

There has been but one baptized Christian in this village of over 2,000 Koreans, but who would venture to predict the far-reaching influence of this school which has averaged over 100 in attendance for three years, now that a visible start has been made.

Last week word came to the missionary in charge of the work in a certain section, that a little Korean girl, 7 years old, who had been a faithful attendant upon the sessions of the hea-

then Sunday school started in her little village two and one-half years ago, had died.

Thinking to comfort the mother of the child, she visited the home, inwardly dreading to face the awful sounds of Oriental mourning which she expected to meet. Imagine her surprise, if you can, when the mother met her at the door of the little home, with dry eyes, and in a composed manner told of the last hours of the little witness for Christ.

"Young Sunie knew she was going to die soon, but did not have any fear at all. She kept telling me over and over that she was going to heaven, and that she was ready to go, if only I

would tell her that I would become a Christian and meet her there," said the mother.

There were tears in the eyes of the missionary as she thought of the bright face, now cold in death, and easily imagined just how earnestly she pleaded with her mother to become a Christian, and she turned to the mother, saying, "Oh, why didn't you promise her?"

"I did," she replied, "and I start to church next Sunday to learn more of the Way."

One might continue indefinitely with similar cases, but why?—this is not an argument but a record, and enough has been said to indicate what has been accomplished. What *will* be accomplished rests with us.

REPORT OF A YEAR'S WORK.

CHAS. H. PRATT.

OF ALL the distasteful things that a missionary does—and there are several of them—I suppose that the writing of an Annual Report is easily first. Causes for this are not far to seek. Such, for example as having nothing to say. Or uncertain what has been done. And knowing too, that if anything has been done the One Who brought it to pass is the Holy Spirit,

However, this is the first year the writer has been in charge of a Field. It has been a year mixed, as most of life's years are, with joys and sorrows. Joy has been occasioned by the thought that among more than one hundred and twenty-five thousand people, in the territory assigned me, I am the only foreigner regularly at work.

There have been admitted by baptism this year, forty-eight, and as catechumens seventy-seven more. A total of one hundred and twenty-five. Besides these a good many others were refused for various reasons, principally ancestor worship. It has seemed as our Lord said it would be. A man should cast seed into the ground and in ways and at times that he knows not of it springs

and grows. It has been a broken reed and still more broken Korean. But blessed be His name not by might nor by an army, but by His Spirit He works.

One new church has been built and paid for by the people this year. The attendance there ranges from fifty to more than a hundred.

Perhaps the most encouraging single feature of the year has been the Sunday schools for children of unbelieving parents. Both in Soonchun city and throughout all the three circuits schools have been started and the attendance has been good and no signs of abating interest are visible. Only a beginning has been made. The number of villages not yet entered are very, very many. The principal needs are of two kinds. First and foremost, leaders and teachers of discretion and zeal who will enter tactfully these heathen villages and find a place where the school may be opened and continued. Second to this, is suitable rewards. Such as will not make a false impression, but will be attractive enough to draw the children out Sabbath by Sabbath.

In the Sunday school work, perhaps the matter that has stirred most the Sunday schools for Christians has been the offer by the Presbyterian Committee of Publication in the United States to give the Old and New Testaments as rewards for perfect recitation of the Child's and Shorter catechisms. This has led to an actual revival in some of the churches and in all has been a matter of distinct encouragement. The fine thing about the recitation of the catechism as Koreans do it is this. The examinations are held before the whole congregation assembled. They are in no hurry. So they sit hour by hour and patiently listen as the one who is examining himself goes through the catechism from first to last. I say examining himself, for that is exactly what the Korean does. They call the question and then give the answer without aid or suggestion from first to last. The result is that those who have not studied the catechism at all, by the time they have listened to twenty persons repeat question and answer from beginning to end of the catechism have themselves gone through the drill that the catechism gives. A more ingenious way of getting the great fundamental truths of the Scripture into the simple and ignorant could not have been devised. The Korean with his genius for Bible

study not paralleled in all the world, naturally started it. If a further word may be permitted in this narrative it is that of market preaching. A small beginning was made this year. Deacons and volunteers from the local church have preached regularly in the market for the past year. Of course, it is casting bread upon the waters. For in the nature of the case if you give a man a tract whom you have never seen before and whom you will likely never see again, it is hard to tabulate and say what has been done. But we know that in at least three villages as far apart from each other as ten li, that new believers are to be found as a result of the work of market preaching. In two of them an opening is now being made for Sunday schools. A third is a regular attendant at church. These are not the only visible results. But perhaps best of all the men who have engaged in the work have been drawn closer to Jesus Christ, Who came to seek out of the market places and save, the lost.

The year looks like this. It is not yet the song of joy at the coming of the King we see in this land; nor yet the voice of those who shout that victory is won; but the cry of those who work and wait and watch unto the coming of His feet.

Soonchun, Korea.

WORK AT KUNSAN STATION.

REV. W. B. HARRISON.

AS WE think of Mrs. Harrison's restored health, the friendships we renewed and made anew in America, and the cordial reception given our account of the progress of the gospel in Korea, we feel like joining the psalmist in calling up our souls and all that is within us to bless His holy name. God has indeed put a new song in our mouths by bringing us back, we trust, prepared for work in the land of our adoption and placing us where we seem to be the most needed. The blizzard that was raging on the night of

February 27th could not obscure the welcome that awaited us. As I have gone from church to church the expression of gratitude at our return and confidence that there will be a revival in the church now that I am on the ground, have some times been embarrassing and have made me feel like crying out: "Who is sufficient for these things?"

This is a changing world, especially the Far East. Every period of service sees great changes. While I have not the grace to be thankful for some of the

changes that come, I am thankful that the pioneer period when so much of our energies were consumed in preparing for work is past. I am thankful that we do not have to stop to learn the language and build a house before we can go to work.

Even then making petty repairs and installing a new outfit seemed to take an unreasonable length of time. For instance, to pass our goods through the customs with the aid of the best commission merchant available, took four days.

In the territory allotted to me there are 17 infant churches with 373 baptized members and 138 catechumens. Two churches have not been definitely assigned. I have visited each church twice on an average, held examinations at which nine were received for baptism and seven catechumens were enrolled, administered the sacraments, reorganized the Sunday schools, reviewed the finances, and began purging the rolls. My work has been something like that of the farmer on a neglected farm, rebuilding and fencing and ditching in hope of the harvest time. For several years this station had only one effective evangelist to buy and register land, conduct the Bible institutes, supervise building operations, and shepherd sixty infant churches.

Hence, we are not surprised to find the churches suffering for pastoral care. The most encouraging fact is that almost every church expects to take on new life and is working to realize that hope. Some churches seem to have not much to them, but even the weakest is the only hope to a number of weak Christians of keeping their faith. They began life with great physical and spiritual handicaps; opportunities to improve their condition or to develop personally are reduced to a minimum. Their lives are one long struggle for existence. Religion furnishes the only silver lining they know.

In my territory there are five primary schools with 90 scholars. The churches govern and support them with the aid of a mission grant averaging \$2.70 each per month. The increasing requirements of the Government regulations make it more and more difficult to maintain the church schools. In view of the poverty of the people and the Government free schools with free books and official favor it speaks volumes as to the zeal and loyalty of the people that they maintain the church schools at all.

The Korean Christians' appreciation of the gospel and response to its claims make obedience to the Great Commission among them a pleasant duty.

GOD ANSWERS PRAYER.

REV. C. A. LOGAN.

ON A recent visit to a school in a country town with Mr. Uchimura, an evangelist, the principal met us kindly, and then told us the following story: "The other night I had a very strange dream. I dreamed that my deceased father appeared to me, and gave me this poem:"

"Sabishiku mo
Kefu wo kagiri ni
omoi-kire,
Yamai no moto zo,
Muri ni susumu na."

Translation:—

You may not do so with ease,
But give it up today;
It's the source of all disease,
No longer disobey.

The remarkable thing about this poem is that the first two letters of each line when read down the poem make the words, "Sake a yamu," which means, Give up strong drink. As you know, I have been a great drunkard, so it seems like a voice from heaven, to have my father thus appear to me, and give me

this poem. I thought it so strange that I told the other teachers of the school about it the next morning; and one of them, instead of saying that he thought it strange, said that there was nothing strange about it, for Mr. and Mrs. Uchimura are always praying for you that you may be saved, and this is an answer to their prayers. "I really want to know if it is true that you are praying for me?" When Mr. Uchimura assured him that it was true, with tears of

gratitude he thanked him, and said, "I do not know how it is to turn out, but it is strange that I have not desired to drink since then."

Some time has now passed and he is still living soberly, and his reputation has gone abroad in the town, and all the people are wondering how any one who liked strong drink as much as he did, could give it up.

Tokushima, Japan.

A KOREAN VERSION OF "IT MAKES ALL THE DIFFERENCE IN THE WORLD WHOSE OX IS GORED."

REV. L. T. NEWLAND.

A GREAT many years ago there lived a very learned and kind-hearted Korean, but whose wife, though young and pretty, was very jealous of the learning and fame of her husband. There lived in the same village a poor man whose wife was also pretty, but as she was not in the same class with this other woman they had never met. This poor man was taken with a very serious illness and just before he died, he called his wife and said, "Wife, you have been faithful to me and I have no fault to find with you, but since I am so poor I have no inheritance to leave you and you are too pretty to go out and work for your living. So while it may appear to others hard-hearted, you have my permission to marry again and provide a home for yourself just as soon as the dirt around my grave has dried!" After saying this he turned over and died and his widow exhausted her scanty substance giving him a big funeral.

This occurred during rainy season when it rains every day in great abundance. A few days later there was a bright sunny afternoon and the learned man called for his horse intending to take a little exercise. As he was riding along he saw a most peculiar sight. There by a new-made grave was a woman with a huge fan putting all her strength into fanning the grave. Per-

plexed, he stopped his horse and inquired what such a performance could mean. "O!" said the woman, "I am a poor widow with nothing to eat and my husband as he lay dying said I might get married again and get a home just as soon as his grave dried, but it has been raining so much lately that the ground gets wetter instead of drier and I am out here fanning it so it will dry out enough for me to get married tonight!" This was too much for the scholar; he laughed and laughèd until he had to lean up against a tree, and then because he had occult powers he told the woman to give him the fan and he would dry the ground out, which he did, and she went on her way rejoicing.

The old man went back home chuckling all the way over what he had just seen, and that night when he was eating supper he thought of the woman again and broke out in such a big laugh that his wife's suspicions were aroused. "What are you laughing at?" she asked. Then he showed her the fan and told her of the experience of the afternoon. But she, instead of laughing, got furiously angry and just stormed. What did he mean flirting with women along the way? The idea of a woman being that heartless and cruel. She ought to be put in jail. Did any one ever hear of such a disgrace? Her husband who

really loved her at last got her calmed and said they would forget all about it.

But his wife's actions weighed on his mind and a few weeks later, when he was stricken by a fatal disease, he determined to test his wife's devotion. Having great powers, as soon as he was dead, he assumed another form. Meanwhile his wife made a great lamentation and called herself the most forlorn of women. All day with streaming hair and loud voice she extolled the virtues of her dead lord and bewailed her condition. That night her former husband, who had changed himself into a most handsome young man, rode up to the house. He was so comely that whenever a woman saw him she straightway wanted to leave her husband and follow him. He rode up to the house door and asked if the learned So and So lived there. "For I have come," he said, "to sit at his feet and learn. My home is in China, but we have no such scholars there." "Have you not heard," the servant replied, "that our master has just died and will be buried tomorrow?" "May I then," said the stranger, "come in and pay my respects and return on the morrow?" Permission being granted, he entered the guest chamber but did not see the widow.

After supper he called for the widow and asked permission to pay his respect to the body of her husband. With downcast eyes she gave the consent, but as he started to pass her she glanced up and saw him. Instantly all grief and thoughts of her husband vanished and she was seized with a great passion for the handsome stranger. She called the servant in haste and sent him to inquire whether the visitor was married, and learning that he was single she sent a second time, setting forth her wealth and position and stating that it was her greatest desire to become his wife. The stranger from China said he was honored but she would have to leave that night. With no thought of her unburied husband she immediately consented.

But in the midst of her preparations

she was startled by the message that the visitor had been seized by a peculiar and fatal malady. Rushing to his apartments she asked if there was not something she could do or get to stay the disease. He told her that these were a peculiar kind of fit he was subject to and there was only one cure which was the fluid the human brain floated in. She was very much disheartened by this answer for she knew no live person would submit to such a thing. Then a happy thought struck her, there was her former husband yet unburied and to part with this medicine would not hurt him. So stifling her repugnance and shame she resolved to commit the greatest of all crimes in order to satisfy her unholy passion for this stranger.

So taking a basin and a large rock she entered the room where the body of her husband lay. In her eagerness to cure her new lover she tore away the wrappings that were bound around the face like some demented ghoul. Then just as the face and head were exposed, the body sat up and demanded what she was doing. Full of consternation she stammered out, "I could not bear the thought of putting you in the ground without one more look at your face." "But what are you doing with that stone?" asked the body. "I brought this to break open the casket," she replied. "You are indeed a true wife," said the body, "come let us go out to my apartments." And taking her by the hand he led her out of the room.

Soon they came to his room and there lay the handsome stranger, dead. "What is this man doing here?" sternly demanded her husband. "He is my brother," said the unhappy woman, "who came here very sick and has just died." "Oh! you wicked and sinful woman," said the old man, "when I came in and told you about that poor widow that was fanning her husband's grave in order that she might get a new home, you were vehement in your condemnation of her and called her heartless and shameless. But she, out of want, was doing what she did, while you, who

have everything and are wealthy, were not willing to wait until I was even buried to marry again, and more too, were willing to desecrate my body that your paramour might live. Have you

no shame? Get out of this house and become a dirty beggar until you die!" Saying this he drove her from his home and then went to join the spirits of his fathers.

Mokpo.

SPIRIT WORSHIP IN KOREA.

L. T. NEWLAND.

Korea may well be classed with Athens, a land with many Gods. And they, like the old Athenian ignorantly worship the unknown god, for they have a dim knowledge of a supreme being who created all things, who gives the rains and the harvests; but like the deists, they claim he made all things and then gave over the running of affairs to various spirits, who must be worshipped and placated. Especially is this true of the malign spirits who are constantly interfering with and opposing the work of the good spirits. Therefore, the Korean argues that the good ones will help anyway, because they are good and if you can but bribe the various forms malign devils, you have gained a great victory. As a result, their worship consists in the main of an entire neglect of the one and many sacrifices to the others.

But I have found in the little time that I have been here that the Korean has no deep rooted religion of any sort, but is as changeable as the surface of the sea. If a man worships beneath a certain tree and then has a son born in his house, the whole village will flock to that spot until another villager finds that a certain rock is lavish with blessings and then the tree is deserted and the rock is the popular idol for a season. Their worshippers will not be put off with promises, but to speak in the vernacular, the spirit must deliver the goods, to be popular. So it is not uncommon for a man to go the rounds of ancestor worship, emperor worship, mountain spirits, tree spirits, the elements, devil posts and Buddhism to make sure of his blessing. In fact, I do not believe you can put your finger on any one religion and say that is peculiar to Korea. They mix them all up and give them all a chance. They are polytheists with a vengeance.

All heathen Koreans worship their ancestors but are not Taoists. Practically all of them worship devil posts but they are not devil worshippers. By far the largest part of them worship the mountain spirits and the spirits that dwell in trees, but they are not nature worshippers. Many of them worship the stars, especially the great dipper, but they are not star gazers. No inconsiderable number of them go to Buddhist tem-

ples, but Buddhism is not at all popular in Korea. They all study Confucius, but Confucianism cannot be called the religion of Korea. And some of them worship the emperor, but Shintoism has no part in the religious life of this nation. The truth is the Korean is of such a happy-go-lucky disposition that he does no worshipping of any sort except on stated occasions or in times of need or danger. One man puts out a dish of rice for the mountain spirit and the next hungry man that comes along eats it up. They put small pieces of money in straw manikins and these are put out along fields or in front of the houses as a gift to the spirits, but when their back is turned the proverbial small boy slips up and steals it. It is such a mixture and held with so little



Devil-posts guarding a village.

regard that the religion of Korea would be a huge joke if it were not so pitiful and did not have to do with immortal souls. But to think that the Korean is devoted to any one form of religion is a great mistake, and it has been this disregard for all forms of heathenism that has made it so easy to supplant these lightly held beliefs with the gospel, which satisfies the longing that has driven the Korean from one temple to another and from one idol to another for so many years.

Recently I purchased a miniature prayer chapel, in which were nine strips of wood. Upon these they write the name of the god or spirit they want to worship and then on his day draw out his strip and bow before it. I was interested to find out what these names meant, so I got my teacher to explain them to me and I give them to you that you may get some idea of the foolishness of heathendom.

There was first Chi Sin, sin being the word for spirit. He is the ground god and guards the home. He has no form and there is never any idols made to him. But on his feast days a little plate of rice and pickle is set outside the house over night and if he can get there before the ubiquitous dogs do, he is supposed to feast on this food. He has a place in the Buddhist temple and a bowl of rice is set before him as an offering, which afterwards goes to the priests. As he is a very good natured spirit, it does not make any difference whether you neglect him or not. Just a good natured friendly god. I found out one thing in this study. The Buddhist priests have not been asleep all these years, but they have all the native Korean gods in their temples either in a picture or just a certain spot, but the seeker cannot worship his favorite spirit until he has bought a bowl of rice and worshipped before Buddha. Just a little graft on the top of Mt. Olympus.

Next comes Sin Chang. He is a bellicose god, the captain of all the gods, the Korean Mars. In times of war he can be sent ahead and by his incantations defeat the enemy, while the worshippers sit safe at home. He is also at the call of the sorcerers and can be made to enter a home, a man or an animal. He seems to be a stirrer up of strife and to be more self assertive than Chi Sin, for although the common people do not worship him, if the priests neglect to worship before his picture in the temple, they are visited with an immediate and severe punishment.

The Sung Whang Sin is a kind and beneficent spirit. He is the giver of all sorts of blessings and is worshipped in the homes. You will also find while walking along the road at the top of every little hill or at the beginning of any difficult stretch of road, a pile of stones, sometimes very small and

often several feet high. These are dropped by travellers as a prayer to this spirit to give them journeying mercies. He is also worshipped by tying little bags of rice on the trees and rice stalks as a prayer for a good crop. In fact, you can worship him any way your fancy dictates, for he is the god of good luck.

The Sip Tai Whang are the ten great spirits. They are pretty well feared, as they have to do with a man's future welfare and pass judgment on his soul. The common people do not offer sacrifice to this spirit, but go to the temples and get the priests to pray for them; and less you think the Catholics are the only ones that can absolve a sinner, be it known that if you give the priest enough rice or money he can pray you through purgatory by propitiating this spirit, no matter if you have blackened your soul by every sort of sin.

Next came the San Sin or mountain spirit. This is a native Korean spirit, and although you can find his picture in a Buddhist temple, the Buddhist have no dealings with him. His picture is there just to draw trade. This, I suppose, is the most popular of all the gods of Korea. He lives in the rocks and glens of the mountains and is worshipped by every village that nestles at the base of a mountain, in order that they may be protected from wild beasts, while every woodchopper who expects to stay any length of time on the mountains takes along a bowl of rice to ensure the protection and favor of this god. There are also times of the year when men make pilgrimages up into the mountains and spend days in meditation and prayer to this spirit, especially if they have no son or are anxious for a long life. During this time no tiger or wild animal, it is believed, will harm a worshipper, for San Sin is all powerful in the mountains.

The last three are strictly Buddhistic and are found in every Buddhist temple. They are always together, Buddha in the middle and the other two on either side. They sit cross-legged with eyes half closed and right fore finger bent to meet the thumb, to indicate profound meditation. In the forehead of each is something that is meant to represent a lamp, so that their thoughts may flash out to illumine the world.

Suk Ka Yeu Rai is the central figure or our Buddha. Since he sprang full grown from the sea, his head is covered with tiny conch shell in lieu of hair. He can give any sort of blessing but can be worshipped only after you have fed the priests. The ritual observed by the priests while worshipping this idol is almost the exact duplicate of the daily form of the catholic priests in the cathedrals, or is vice versa. I believe there is authority on both sides. This is the master idol in the temple, and al-

though he has no dealings with the native gods, you can only worship them after you have paid the priests the fee incident to his worship, whether you worship before him or not.

Nam Mou Ah Mi Tai Poul and Kwam-sa-um-po-sal, sit one on either side of Buddha and are his two favorite disciples. They know only benevolence and love, so are the dispensers of blessings only. You cannot offend or slight them, because they cannot hate. They freely forgive all sins and are just the ones for the modernists who want to rule justice out of our plan of salvation. It would seem that they would be very popular, but the hard headed, common people seem to doubt a god with no back bone and so mistrusting their ability, they have very little to do with them.

This is what I found in one prayer chapel. Surely a grand mixture, almost ludicrous, absolutely pitiful. I would that some of those benighted Christians who say let the heathen alone so long as they are satisfied, could have seen it. It shows you where Korea is spiritually cut adrift, wandering hither and thither, from one idol to another, from one spirit to another, vainly seeking spiritual relief. Do you not see our oppor-

tunity? It is not hard to break the hold their religion has upon them, it is not hard to get them to see that in Christ all fullness dwells. But we must be diligent for the young of Korea are throwing over all of the old spirits and are announcing a bald materialism. Korea's day of opportunity is fast slipping away. While she yet gropes in darkness, before she sits down in stony despair, shall we not lead her to the light and for her sadly mixed and senseless spirit worship, give her the soul satisfying Gospel of Christ? Truly Korea is stretching out her hands for help and it is our privilege to satisfy the soul hunger of a nation starving for lack of spiritual food. Her multiplicity of gods shows her naturally religious nature, and as yet she is teachable. Let us not allow her to awaken to the folly of her present system of religion without having the Gospel ready at hand to fill in the void that is going to be felt and which Satan will not leave empty long. For if he will find her mind swept clean of these old beliefs he will bring the many evil spirits of our modern irreligion and hard-heartedness and the last case of this nation will be worse than the present.

LETTER FROM MRS. R. M. WILSON,

THE Rascal's Grandmother" isn't a very nice-sounding name, nevertheless it's the name by which a very dear old lady is known to us at Kwangju. "Nomas Halmony" (The rascal's Grandmother) was very much opposed to Christianity for many years and greatly persecuted her daughter-in-law who was a Christian. At the death of a favorite son this old woman was impressed by the funeral service held by one of our ministers and from that time she would listen to the gospel story. Her hardened heart was changed, and she became an earnest inquirer after the truth. She was old and deaf and it was only with the greatest effort that we could make her understand. She was not satisfied with what she could get out of the weekly Bible class for women but would come to our house and beg that some one teach her in order that she might stand the examination for baptism. After having studied hard for a year she stood a good examination and was received into the church. The

day she was baptized it was easy to see that something new had come into her life. Her once cruel and hard face is now radiant and happy. The daughter-in-law who was so persecuted by her said she talks the "Jesus Doctrine" to every one she meets.

Only a few weeks after "The Rascal's



"The Rascal's Grandmother" and her Granddaughter.



This is our head man at the Leper Hospital. He is a very fine man, good to all of them and a splendid Bible student. We have an organized church at the Leper Home and this man will probably be elected elder soon.

Grandmother" was baptized, she fell and fractured her hip and during the weeks of suffering that followed, her heathen neighbors would come to her and say "This is what you got for believing this Jesus doctrine." It was a hard time for the poor old lady, but she has stood steadfast in the faith. And although she has not walked since the fall three years ago, she remains a bright and happy Christian.

Sometimes when I have started out to visit the heathen women in the village I stop by and have prayers with her. When we have finished she says with a smile, "You go and talk and I will stay at home and pray" and as I go on my way I remember that "The prayer of the righteous availeth much."

Her earnest, simple faith and her patience in time of suffering is good to see. A few days ago when I went to see her, after having been away a year on furlough, she said she had prayed for us every day during our absence and that she *knew* God would bring us back. She said that God had been good to



Bringing a patient to the hospital, on the back of a cooley.

her and had given her many blessings. If her affliction is mentioned she says, "That's all right. My suffering is noth-

ing compared with what Christ suffered for me."

Kwangju, Korea.

KWANGJU GIRLS' SCHOOL.

ANNA MCQUEEN.

OUR Commencement this year was about the time of the seventh anniversary of the founding of the school. We might take a look backwards and note the progress we have made. In the spring of 1908, Mr. and Mrs. Bell began a school for girls in their gate-house. There were three pupils and Mrs. Bell's language teacher taught them in his spare hours. This year, we had a school of ten grades and an enrollment of one hundred and five pupils. We had five regular teachers and a secretary (for government correspondence) who taught some of the advanced subjects. In addition, a number of the older pupils, the matron and four of the American ladies taught from one to three periods a day. The government curriculum requires us to employ more teachers than formerly, but still our monthly pay-roll amounted to only thirty-four dollars per month.

This spring, we had our first graduates from the Academy department. These two graduates, Pyo Chagimie and Pak Aisunie, are such fine, all-around girls that we plan to use them as teachers in our own school and, by lending them private funds, sent them to Seoul to take a one-year Normal course. They entered very creditably the highest class in the Northern Presbyterian school and the Principal writes, "They are fine girls, do fine work, and will, I am sure, make splendid teachers."

We have, we think, the finest school building in the Mission, but we have dormitory space for about thirty girls only. We thought that would be sufficient for a good many years and when additional rooms were needed they could be made in the attic or basement. The Korean girls usually arrive at

school, bag and baggage, without giving us any previous warning of their coming, despite the announcement, too, that vacancies were at a premium. It is hard to send them back home after they have trudged, foot-sore, many a weary mile, over the mountains, to get here. We have seen what a difference even a few months in a Christian school means to their darkened lives, and, although we had dormitories for only thirty, we admitted forty-five. The arrangements were far from satisfactory and, at the close of school, when my matron reprimanded me for admitting more girls than we could accommodate, I promised to never do it again. It is



First graduates of Jennie Speer Memorial School (Kwangju.)

easier said than done, however, for the Korean so firmly believes that there is always room for one more. Last summer, the matron and one of the teachers conducted a summer school for girls in the large village of Chiang, three miles away. In the fall, several of their pupils applied for entrance to our school, and we admitted two before the station decided that, on account of the scarcity of room, we should not admit the daughters of heathen parents. One day, a third girl from that village arrived, although I had emphatically told her she could not enter. After more emphatic statements on my part, she and her guardian finally left, but, after returning from a few days' trip, I found she had calmly taken up her abode in school. The explanation, I believe, was the one we most often hear, "She would not eat and cried so much that we just had to bring her." Numerous messages were sent to her family to come for her but all in vain, so, one day, I told the matron that she and I must take her home. She went that day, but—like the cat—she came back. Before she left I was weakening a little, for she was so determined to study that I had begun to fear that I was not only working against the girl, but against Providence, too. Hence, I had a conference with one of the teachers to ask if she could sleep in the teacher's crowded room in the gate-house. In some mysterious way, the girl heard of

that conference, considered it a loophole and returned. School was nearly out and we let her stay, but now there's the question, is she one of the number that must be eliminated in the fall? In a visit to her village, yesterday, I found she was industriously continuing her studies this summer. The two little girls, from the same village, who entered our school early in the fall are teaching a flourishing class on week days and on Sundays; the head teacher learned how to read in last year's summer school. She comes from a heathen home, but is an earnest little Christian herself, and was admitted to the catechumenate in the spring.

Last year, from non-Christian girls, there was a remarkable increase in applications for entrance to our school. Can you imagine how it hurt to have to deny them what, oftentimes, seemed their only chance of knowing Christ? We realize that, on account of the war, the people in America must economize; but how we wish they would economize *first* in their luxuries that the work on the firing line in Christ's kingdom might go steadily forward.

The restless millions wait the light,

Whose coming maketh all things new.

Christ also waits, but men are slow and late.

Have we done what we could? Have I? Have you?

WORK AT SOONCHUN.

REV. J. C. CRANE.

LIKE Christian in Pilgrim's Progress, one doesn't go far as a missionary novice until he strikes the Slough of Despond, or at least such obstructions and obstacles to language study that he comes almost to a stand-still.

With the duties of Station Secretary and Pastor, Bookroom and Colporteurs, joint charge of the Boys' school with Mr. Preston (whose other duties

keep him much in the country, with a marked change in methods of book-keeping, reports, etc. on the field and for the committee, one is made to realize his unpreparedness and inexperience and the year seems one of distraction rather than of accomplishment.

The enrollment of the Boys' school, 72, while apparently a decrease of three, is in reality a growth, in that the irregular attendants and boys too small

are not in the second count, and the High school has increased from 15 to 30. The boys have a debating society and take part in the heathen Sunday-schools as teachers, and even leaders. Two graduated in April, one going to Kwangju to pursue his studies, the other entering the hospital under Dr. Timmons. Seven heathen boys entered after graduating from the Government common school—all have become regular church attendants and show signs of real Christian zeal. A year ago one of our teachers invited a small heathen boy of ten to attend our school. He came, believed, preached to and prayed for his family until April of this year, father, mother, sister, grandmother and the boy were baptized in the first service in the new church—and are proving as zealous Christians as we have.

It has always been a problem how to give poor boys, graduates of our country schools, a chance to earn an education (at 5 cents a day) a problem that is probably the largest in the educational work of Korea. We are making our first attempt to wrestle with it, employing a Christian graduate of the Government Agricultural school, who takes charge of the boys out of school hours and pays according to their industry and ability. If the land and equipment can be secured, we hope to teach modern methods of dairy farming, butter making, ham curing, poultry raising, etc. This year they planted six varieties of U. S. Government rice, hoping to find a more productive variety than the indigent one. The seed was planted one morning before breakfast, showing the universally inherited indolence can be overcome! Boys whose fathers were too proud to lift a box, carry brick and sand for the buildings, stone for the church, etc.

The Government regulations require us to separate our religious activities from the school proper and conduct them voluntarily. The same amount of study, however, will doubtless be accomplished, although the study be conducted in the church. At least we hope for Government recognition and permission to do so.

The bookroom has been divided into three commission depots with the salary of the former keeper saved and more books sold, viz.: some 30,000 volumes including the gospels sold by the colporteurs, a decided increase over last year. At the entrance of the compound the Gate evangelist keeps a stock and none of the hundreds of sight-seers, or even those who come on business, leave without a tract or gospel, or even a hymn-book.

Mr. Pratt and I have led groups of the Christian leaders in regular personal preaching in the market, every five days during the cooler months. We go by twos to the main roads and hail the home-goers. Thousands of tracts have been thus distributed, some gospels sold, and several have "begun to believe" from reading one of these tracts. This has led to the opening of villages hitherto unreached, and the establishment of Sunday schools for the heathen children.

The local Christian Sunday school has grown from 160 to an enrollment of 235, with an average attendance of about 200 since moving into the new building. The classes have increased in number from 6 to 12, and a separate normal class for the women is taught by Miss Biggar.

"Forgetting the things that are behind, we press forward to the mark of the prize of the high calling which is in Christ Jesus."

A great many of those who have allowed their subscriptions to the SURVEY to lapse have been obliged to do so for financial reasons. Some of these are shut-ins, and greatly miss their magazine. Maybe there is one near you who would be gladdened by a renewal this Christmas.

QUARTERLY REPORT OF CHUNJU STATION, KOREA
MISSION FOR JANUARY, FEBRUARY AND MARCH, 1915.

W. M. CLARK.

THE past quarter has been one of great activity on the part of most of the members of Chunju Station. Considering, first, the evangelistic work (technically so-called for convenience) we find it divided into three groups, viz.;—teaching the Bible; preaching to the heathen and visiting organized groups of believers. Classes in the Bible were taught in many centers in the country as well as large ten-day classes for both men and women (taught separately) in Chunju. In this work Chunju was privileged to have a large part: engaging in teaching the Bible in all grades of classes, from the most elementary, through the station classes, in which she helped other stations and was helped in turn; through the Bible Institute work lasting for a month, in which she assisted by sending a representative to Taiku, up to the Theological Seminary to which she sent one of her Evangelists as a teacher. In these classes hundreds of Korean men and women were brought into close and vital contact with the Word of God, and this system, more than any other one thing, may be called the distinctive feature of the missionary activity in the Korean church.

Many campaigns were carried on among the unevangelized and in this work missionaries, paid helpers, colporteurs and volunteer unpaid workers took part. Many thousands of copies of the gospels and other books were sold and at night services were held in rented buildings, in guest-rooms, in inns or in churches when many heard the gospel presented for the first time. Statistics are not available for the number of volumes sold and the result accomplished, but an indication of its extent may be gained from the fact that in one campaign in which only colporteurs took part, lasting for two weeks, about 5,000 volumes were sold.

The work of visiting the 150 organized groups in the territory worked from Chunju, was begun. Most of these groups do not have elders as yet—in fact only 12 are enrolled as fully organized churches, but they require all the more careful supervision for this reason and the usual two visits of the foreign missionary during the year are too few for efficiency, yet usually the best possible under the circumstances.

The Medical work was carried forward with unabated vigor and the great number of patients, both in dispensary and hospital attest the faith of both Koreans and Japanese in the American medical missionary. Fortunately, the hospital had secured a good supply of drugs just before the war broke out in Europe, and has not, as yet, suffered greatly from the enormous advance in the price of drugs and medical supplies. At the hospital, evangelistic services are held each day and a native evangelist is in constant attendance at the dispensary. Men and women come in from a radius sometimes of 75 miles to secure the benefits of medical attendance. Some days ago a woman in labor walked 10 miles in to the hospital; the Caesarean operation was performed and both mother and son were reported as doing well on last accounts.

The Educational work, both in the Boys' and Girls' schools has been especially encouraging during the quarter. In conformity with Government regulations the school year ends in March and the new session opens almost immediately. The Commencement exercises in both schools were great successes and the number of new students in both schools has been phenomenally large. The Girls' school has reached its limit of accommodation for dormitory pupils—having over 40; the Boys' school has more in the dormitory than ever before

and enrolled about 30 new students at the opening of the session.

In concluding this brief summary of the Station's work it may be permitted to mention the birth of Miss Frances Alair Clark on January 14. The health

of the members of the Station has been fairly good. The prayers of God's people are asked that the work of the missionaries may be increasingly efficient in the days to come.

TAI SAN, THE GREAT SACRED MOUNTAIN OF CHINA.

MRS. GEO. P. STEVENS.

A few days ago, a party of us missionaries, who are in the mountains of Shantung, taking our summer rest, went on a trip to the top of Tai San, China's most famous sacred mountain, where hundreds of pilgrims go every year to burn incense and paper money in the presence of the gods. Tai San is the great stronghold of heathenism, the gods there being considered especially powerful. The birthplace and tomb of Confucius are not far away, and, as the great sage himself once made a visit to the mountain, it is also sacred to his memory and there is a Confucian temple, where every year many scholars go to pay their respects to the great teacher.

There are wonderful stone steps leading all the way to the top of the mountain. We were in queer mountain chairs, each chair

carried by two men, and it seemed that we would never get to our journey's end up, up, up, 5,500 feet above sea level. It must seem even higher to the pilgrims who walk every step of the way. The last flight of steps, which leads through a red arched doorway, called "The South Gate of Heaven," has several hundred steps and is so steep that they have heavy iron chains on both sides for the pilgrims to pull up by.

The day we chose for our trip was bright and clear and the scenery indescribably beautiful, great high peaks towering above us in every direction, covered with huge boulders of rocks, with here and there a sparkling waterfall and picturesque bridges and temples. On the sides of the mountain are queer-shaped ancient trees and a profusion of wild flowers of rich variety of



"Devoted Playmates." The Doctors' children of Tsing Kiang Pu (upper row), Dr. Chang's son, Elizabeth woods, Dr. Loh's son; (lower row), William Woods, May-Lee Ah Dzen (more familiarly known as "Dozen" Dr. Loh's children.)



"Astride the Iron Cast Traditions." This iron ox was put up by the officials as an offering to the God of the Yellow River, about 250 years ago. Despite this precaution, the river flooded its banks again. The people in their anger broke the back of the "Ox." (Tsing Kiang Pu.)

color. With so much to make us think of the great Creator, it was hard to see how anyone could be so blind as to worship those hideous idols of wood and stone, but we passed several pilgrims, mostly old women, with tiny bound feet, trudging wearily along, with large pieces of gold and silver paper, made in imitation of the Chinese ingot, to burn, before their favorite gods. Of course many of them go up in a formal, perfunctory way, but there are undoubtedly those who go up with great burdens on their hearts and a longing for peace that those dumb, lifeless idols can do nothing to satisfy. I wonder if they don't feel even more restless and dissatisfied as they again turn their faces homeward.

One of the temples is securely locked, but, by peeping through, we could see the floor literally covered with copper, cash, shoes, silver hair ornaments, clothing, etc., gifts to the gods. Every two years an official ascends the mountain, unlocks the great doors, and the *god's gifts* are divided among the *priests*.

In another temple lives a hermit, who has locked himself in a cell with only an opening large enough for his food to be passed through—he has made a vow to spend his life there reading the sacred books. For two years he came out every night at midnight and rang the temple bell. We are informed that now his vow is fulfilled and that this year he will ascend into heaven!

We were shown a peak, very high and steep, called "Suicide Rock," where some of the most zealous pilgrims have sacrificed their bodies to the gods by jumping off the rock into the awful chasm below. It is forbidden now and a wall is built around the peak to keep the pilgrims out, but the priest told us that only a few days before

a man from Nanking had leaped to certain death either from this peak or another near by. So much is being written now, and very truthfully, too, of the wonderful awakening in China along many lines but with the countless multitude of those who have not yet been touched by the gospel of Christ, the darkness and superstition of heathenism still reign supreme.

The view from the top of the mountain was wonderful, but the spot that most attracted our attention in that vast expanse of mountain and sky and plain, was a little cluster of trees that almost hid from sight the mission compound of the Methodist church, just outside of the walled city of Taianfu, at the foot of the mountain. Think of the contrast! The heathen temples, hard of access, far away from the people, with nothing to meet the great needs of the world—the mission compound, in the midst of the people, with food for body, mind and soul; the one, with nothing to satisfy the longing of the human heart, the other with the good news of "the peace that passeth understanding."

As I write, on another peak of this great mountain is pitched a gospel tent, where thirty pilgrims, Christian men, who are working for the salvation of their people, have come for a few weeks of Bible study and inspiration, so that they may go back to the plain again, better prepared and more "meek for the Master's use."

Yesterday our little mountain cottage was wrapped in clouds, but at night the clouds lifted and were changed into dazzling white mist by the clear light of the moon and stars. So may the dark clouds of heathenism vanish away in the glorious Light that is the "Light of the world."

Tai San, Shantung, China.

FAREWELL LETTER FROM MISS FRENCH.

MAY I, through the SURVEY, send a parting word of thanks to the friends who have had so many letters awaiting me here on board, and who have made the past year such a very pleasant one to me. If possible, a letter to each one personally would now be written, but since that cannot be, please allow me to express my thanks to

you thus, with my highest appreciation of all you have done for me. Memories of these, and the promises to remember me and my work constantly in prayer goes far toward making the return a very happy one. *The promise of prayer* for me and my work, ladies, please do not forget. God bless you all!

THE CLOSING EXERCISES OF THE GIRLS' SCHOOL,
SUCHIEN, CHINA, JUNE 29, 1915.

MRS. J. W. BRADLEY.

WHAT long line of bright faces is this, posies in their hair and smiles wreathing each face? Forty of them, tapering from tall girls in skirts to wee ones in trousers and long coats. Thinking back eight years it seems a miracle that these can be the same girls who were the Charter pupils when the school was opened. Three of them finish the Intermediate Course today. How proud they are, and what a day it is to them! Even those boys and girls entering high school in America cannot know, for nearly *all of them* come to this place at some time and pass on up, but Chinese girls who can sing and drill and learn as these have are not so common.

The Exercises were held on Mr. Junkin's lawn, and benches had been placed for some two hundred people, with a small number reserved at one side for the only male guests invited—the fathers of the girls. The girls marched from their school yard adjoining the Junkin's yard and took their places in seats prepared for them at the opposite end from the visitors. Mr. Junkin made a few opening remarks and then led in prayer. Then followed songs by the Big girls, the Middle-sized girls, and the Wee girls, the few select ones who could sing correctly, and the whole school in turn, interspersed with the reading of papers prepared and written by the scholars, and a very pretty

drill conducted by a former graduate of the school, now a teacher. In this drill the pupils wore sashes, bearing the name of the school in gilt characters, tied across one shoulder and falling from a knot on the left side. They drilled with wands, fans, or anything in the hands, and the gestures were in perfect time, and very graceful. The teacher, Miss Chang, moved quietly about in their midst without seeming to be ordering them at all, so low were her commands, only the girls heard them. The guests watched what seemed to be spontaneous movements by a body of sixteen girls. Perhaps what would be most impressive to the Chinese women was the quickness of the movements, and the ability to walk at so rapid a gait, for so long a time. The activity and agility shown was remarkable. It was well done and deserved praise both to trainer and pupils.

Miss Mada McCutchan's remarks to the mothers and guests were most appropriate, explaining what the school is trying to do for the girls and how nicely they are responding to the work that is being done for them.

Mrs. Junkin made an address expressing the desire and delight of all in seeing the future women of China—in embryo—showing up to such good advantage. She also dwelt on the ideals the school has for the full training of these future mothers, and the spiritual

development desired for each one. After her remarks she presented the certificates of the completion of the intermediate course. The receiving of these was impressive—they were presented with both hands, and received with both hands, with low bows in most approved Chinese style, the guests and faculty in turn received bows, and then the recipient returned sedately to her place. Two girls finished the primary course and they stood a little separated

from the intermediates and received their certificates at the same time. After the exercises the visitors were invited to look at the drawings, paintings, and compositions,—some of the work done by the girls on exhibit in Mr. Junkin's study. The evening closed with a few very appreciative and well-expressed, though impromptu remarks to the school and teachers by Mr. Sen, father of one of the girls, who is a teacher in the Boys' High School.

Suchien, China.

LETTER FROM A NANKING SEMINARY STUDENT.

The following letter, to Dr. P. F. Price, from one of his students at Nanking, is interesting, as showing the kind of work that is being done at that institution and the kind of young men they are bringing into the gospel ministry. It shows also a very creditable degree of attainment on the part of the writer, in the use of the English language:

My Dear Teacher, Dr. Price:

I am anxious to write you some referring to my work since the vacation setting in, but the heat of the weather and my work hinder me from holding my pen. By accident, presently I have engaged a little leisure and advance you this, wishing you an excellent health.

Our mission dispatched me to assist my father during the vacation, as the Elder Pastor of our Circuit was in the disease and my father has to act his charge.

The works which I perform are the visiting the members, conducting the Sunday school, leading the service, opening the evangelical meeting.

The said Elder Pastor was dead at the 26th July, and I have to hold the funeral, as he was my foremost teacher.

Aug. 18th was the Memorial Meeting of him, led by the Presiding Elder, Rev. Tsai. This occasion effected me "to number our days," as Moses said in the Psalms 90.

Aug. 22th was the day of the Quarterly Conference of our Circuit. The striking feature of the Conference was the Young Men Moral Conference, promoted by me. The head officers, the gentries and the leaders of the place were engaging to take parts of the Conference. It proved the mixture between the Church and the public. I trust that you will inevitably pray for us.

Our meeting face to face is near at hand. May God bless us and a speechless message circulating between you and me by the favour of our supplication. Has Mr. Stuart returned China already? I have much mind of translating. Have you any essential articles? Recommend me some if you have.

Present my compliments to Mrs. Price and dear Brethren. I am,

Your Pupil,

John T. Shen.

LETTER FROM REV. J. W. ALLEN,

(It was thought a year ago that Mr. Allen would have to come home on account of his health, but we're glad to report him as greatly improved.)

YOUR last letter seems to be lost, but the sentiment which it expressed is far from lost and I want to thank you for your interest in me which called it forth from your busy life. I am indeed happy to be able to finish out my full term, especially in face of circumstances as they presen-

ted themselves to me last February, when things pointed a little the other way.

The telegram from Mr. Willis concerning the new Missionaries and perhaps some old, reached us yesterday, and we are happy as we look to the future. The actual working force on



Cemetery at Luebo—Mrs. Morrison's grave in foreground.

the field at present is eighteen. These are on four stations with one station (across the river at Luebo) unmanned. We would like to be here to meet the new party, but we may be started home on the trip of the Lapsley which goes to meet them.

The saw-mill is of immense value to us and we are soon going to have a hospital which will be a credit to Congo Belge. Speaking for our Evangelists' Training school, we now have the first school desks in the history of the Mission. I need not say what this means to us. Things that seemed almost impossible before are very easy matters now. Mr. Hillhouse thinks also that the last bricks are a great success.

The need for native evangelists is as great as that for Missionaries; I believe that I am willing to say, greater. Two classes have gone out from our school lately but they were not trained as they should be on account of the urgent call for them.

I will not say much as to the work for the Kasai Herald keeps the news pretty well up. I only wanted to give some expression of the gratitude which I have felt for your interest in my welfare.

The past three years have been the happiest of my life and when I rest awhile at home I am willing to live them all over again.

Luebo, Congo Belge.



The new saw-mill. Dr. Stixrud at the log. He has had five years of saw-mill experience in N. C.

MISSIONARY EDUCATION—WHY?

JNO. I. ARMSTRONG, *Educational Secretary of Foreign Missions.*

TIME is valuable, more so every year. Time-saving devices make time more valuable. Anybody who asks us to give time for any purpose, ought to be ready to show that it is worth while to give time for that purpose.

Is Missionary Education worth while? Are there good reasons why a part of our valuable time should be given to mission study? These are fair questions. They may both be answered

with a definite and earnest "yes," followed by strong reasons.

(1) For the sake of information missionary education is worth while. The total income of the churches of the United States in 1914 for missions abroad was about sixteen million dollars. Nine thousand, two hundred of our people were living abroad to preach the gospel to the nations. Twelve thousand eight hundred Christian schools and colleges, with an enrollment of

about five hundred seventeen thousand were training the teachers and leaders of a new generation. Two hundred eighty-seven hospitals with five hundred thirty-one physicians from our own land were healing the nations in the name of Christ. And what the churches of the United States were doing was only about one-half of what the churches of the world were doing, at least before the war broke out. Surely an enterprise in which so many men and women are engaged and for which so much money is being expended is worth studying for the sake of information. No person who is ignorant of this great enterprise can make good the claim to be intelligent and well-informed.

(2) for the sake of character missionary education is worth while. No one knows the extent of the effect of circumstances on character, but everybody knows the fact. All education worthy of the name has as its purpose the building of noble character. But noble character is unselfish character. It is the character possessed by those, who following the lead of some high and worthy ideal are making sacrifices of time and strength and health and property and all of the other things that most people want to enjoy. To come into close contact with people who have this sort of character will help more than anything else to produce the same kind of character through the study of missionary books. We may have this sort of association with a group of people whose nobility of character challenges the admiration of the world. Your character and especially the character of your children and of the young people in your church will be greatly benefited by the study of the lives of missionaries.

(3) For the sake of the Bible, missionary education is worth while. The Bible is the Christian's hand book. By it he must live and work if he is a Christian at all, and it must direct and control his thinking and his feeling as well as his outward life. But no one

knows his Bible, nor can know it, without studying missions. The whole missionary enterprise is a wonderful flower on the plant of Christian living. The roots of this plant are in the Bible. The greatest teacher the world ever saw said that judgment as to the real worth of things and people must be based on the fruit. We cannot know our Bibles as we should without studying the fruit of the Bible in the great missionary enterprise of the world today.

(4) For the sake of your own church and congregation missionary education is worth while. It is an inviolable law of God that selfishness is the way of death and that unselfishness is the way of life. This law is plainly taught in the Bible and even more plainly taught in the experience of the world, but perhaps its plainest teaching is to be found in the history and work of missions. Every individual person who has given himself to missions has found a larger life. Every church organization that has given freely to missions has found a larger spiritual life. Many of the best things in the life of the church at home today have come by way of the Foreign Mission Field.

(5) For the sake of your own Christian loyalty missionary education is worth while. Loyalty is a big word. To be charged with disloyalty is an insult second only to the insult of being charged with being an ingrate. But it is absolutely impossible to be a loyal Christian without the study of missions. We have in the Bible the definite command of our Leader that we shall go forward in this work, but how can we know without studying missions where He would have us work and how? How shall we know what forms of work have been proved best suited to this people or that without studying the great book of missionary experience which in the providence of God has been written for our instruction? No Christian can be loyal in the true sense of the word without being intelligently informed. Blind loyalty is not

loyalty at all, especially if the blindness is caused by a bandage which can be removed from the eyes by our own effort.

(6) For the sake of the world missionary education is worth while. Does the world need the blessings which Jesus has to bestow? Does the world need the gospel which Jesus has told us to preach? Is the world in need of the brotherhood which Jesus has commanded His people to live and practice? Is the world capable of receiving the same Christian blessings that we so much appreciate and enjoy for ourselves? Is God willing to bestow on the other people of the world the very same blessings which he has bestowed on us through the gospel? The answer to these questions can be found only through the study of missions, and many a man and many a woman has returned from such a study feeling that the very lowest form of meanness is that shown by Christian people, who in lazy ignorance enjoy the blessings of the gospel for themselves without making those blessings as wide and as free as the purpose of Jesus Christ.

(7) For the sake of Christ missionary education is worth while. His own mind is perfectly clear. His own wishes have been precisely expressed. His own instructions to His people have been definitely stated. His own love for all the world has been proved to an abso-

lute demonstration. His own heart is longing for the love of the world and for the love of every man and every woman and child in the world. This good news He has sent to everyone by His people. Would you know the sadness of His heart today? Then study the unfulfilled mission of the Church, as through the study of missions you look on the people of the world scattered abroad as sheep not having a shepherd; in this condition not because they have no shepherd but because they have not been told of the great Shepherd that they have. Would you know the joy that is in His heart? Then look through the study of missions at the multitudes of sinners who are repenting and turning from darkness to light and from the power of Satan unto God through the preaching of His gospel by the missionaries.

Here are seven good reasons and seven is the perfect number according to the Scriptures. Can you break the chain of this argument? Can you consider these reasons and not act now? Women, men, boys, girls, children, church officers, Sunday school teachers and officers, etc., any of these groups can find a book to fit their needs. Everybody belongs to some group. Will you not begin now to make Mission Education a reality not only for yourself, but also for all those whose lives have been bound into the same bundle with yours by the providence of God?

SUCCESS WITH SCRAP-BOOKS.

(Written for *The Missionary Survey*, by
JESSIE E. TURNER, Missionary Secretary,
Mission Ridge Presbyterian Sunday
School, Chattanooga, Tenn.)

Actual experience in the use of scrap-books as a missionary education means proved, in the Mission Ridge Presbyterian Sunday School, Chattanooga, Tenn., inestimably successful. As a result of the concrete knowledge of the foreign mission enterprise of the church, interest and sympathy were awakened in the pupils. In turn, the natural results of the latter have been willingness in giving of service and of money to the church cause.

Fifteen minutes of every Sunday school session were devoted to missionary education, the scrap-book plan being the medium for promoting instruction for the junior and intermediate classes. The books were made one or two pages at a time and finally tied together, the whole forming a review of the purpose and scope of missions. Nothing was done in the making of the books except what could be accomplished within the allotted period until toward the last, in order

not to let the plan drag or grow tiresome, two or three week-day meetings were held, when a great many extra picture-pages were finished to "fill up" the books, covers inscribed with "Scrap-Book On Missions," or similar legend, and the pages arranged in a certain order.

For material was purchased 3,000 sheets of white paper of medium stiffness and 150 sheets of cardboard, all being cut in uniform size, 9x7 inches, and having two perforations at one end. This order cost \$3.00. Bright yellow cardboard was chosen for the girls' classes and old rose for the boys'. Small size silk cord to match, was purchased to bind the folios together when completed. From the New England Stamp Co., Boston, Mass., was secured just enough stamps from the seven foreign fields, so that each pupil might paste the corresponding stamp on the scrap-book page which bore the map of a country containing Presbyterian missionaries.

Postage formed an item of expense. During the time the booklets were in making, several letters were mailed each week to assign special program parts, to urge a little more effort from some boy or girl, to request specific help of some teacher and also many letters went to the Nashville office and to missionaries known to be in the States on furloughs. From the latter and from the foreign mission office always came chatty replies about the work, pictures or suggested helps. In a scattered community of a growing city, where people are engrossed in varied pursuits, the letters were necessary. They required time but always brought results.

On the Sunday before the plan was put in operation, it was explained as attractively as possible. Each pupil was asked to bring on the next Sunday a map of the two world hemispheres, which he was to trace from his school geography and to memorize the verse—Mark 16:15. The following Sunday the maps were pasted across the center of uniform sheets of paper and the words of the command, "Go Ye Into All the World and Preach the Gospel to Every Creature," written partly below and partly above the map, which took the place of the word "world." From that day to completion of the booklets, the pupils had something to do during the week, maps to draw, verse to learn, pictures to search for, and at least two—boy and girl—had some special program feature to prepare. The ladies of the church assisted by collecting several large boxes of pictures, cut

from periodicals, of missionaries, natives, churches, scenery, vegetation, etc., in our seven foreign fields.

There were 40 to 50 pages in each scrap-book, including the fly-leaves, on which the words Africa, Brazil, etc., preceded the section devoted to each country. When there were words to be written by the pupils on the uniform paper, the missionary secretary dictated same slowly. Each class was provided with a bottle of library paste and a flat box, large enough to hold the uniform paper. After writing or pasting the page for the days' period, each pupil wrote his name neatly on back side and placed it in his class box. One monitor collected all paste bottles and another all boxes. If well planned, the tidy appearance of the Sunday school room need not be disturbed.

Order of pages: (1) cover; (2) name page, having pupil's and department's name, date and place; (3) missionary creed; (4) world map and verse, Mark 16:15; (5) What is a Missionary? Explanatory lines and statement of total number of Southern Presbyterian missionaries; (6) photograph of home church—these had been printed on the uniform paper—accompanied by names of the seven foreign fields and amount subscribed to cause by home church; (7) picture of first American missionaries; (8) fly-leaf, with the word Africa; (9) map and stamp of Africa; (10) list of workers at African station—cut from "*Missionary Survey*." Then followed a few pages of miscellaneous pictures of the Congo work and then the six other countries were taken up similarly, in alphabetical order. On the final page was written the verse, Matthew 28:19.

Some of the program features which preceded the pasting, dictation, etc., were stories of first American missionaries, of Maria Fearing, of Livingston, fate of first Lapsley and description of the new boat; sketch of climate, people, etc., of Brazil; question box exercises; letters from returned missionaries; black-board drill on pronunciation of names of the Chinese stations; echoes and bulletin boards; chance visit from the Rev. J. M. Blain, of China.

Many attractive features suggest themselves once the plan is put in operation.

Rivalry to make the best books was encouraged. At the end of more than three months' educational work, seventy-five books were completed. At a reception and exhibit, held so that the creditable work could be seen by the other departments and by parents, a Korean play was presented as the program feature. Ice cream and cake were served, these being donated by the Ladies' Bible Class to express appreciation of the work.

PERSONALIA

Rev. Warren Stewart writes that an old student of the Hanchow College, now in diplomatic service in Peking, has given \$1,000 Mexican, equal to \$400.00 United States currency, to his Alma Mater for laboratory equipment. This is the first large donation to the college from any of the Chinese, and is interesting not only for its intrinsic value, but also as the first fruits of an increased liberality on their part toward this institution.

A special need of the College at present is a trained teacher, to be furnished by our Committee to take the place of Mr. S. C. Farrior, who expects to return home soon to complete his theological education. Mr. Stewart tried very hard to find this teacher and to provide for his support while he was at home, but had to go back without having found him. Our Committee would be glad to hear from anyone to whom this work would especially appeal.

A letter from Rev. John MacWilliams of our Cuba Mission, announces the arrival in his home of Senor Don Jaime Santiago Jacobo Diego MacWilliams y Gribble. Translated into plain English, all this would stand for James MacWilliams. We congratulate the happy parents on his arrival, and trust that he may be long spared to them and may fulfill in every way, physically, mentally and spiritually, their highest hopes for his development.

Mr. Erickson writes from Takamatsu on August 2nd:

"The council of Presbyterian and Reformed missions has just closed its session. An urgent call was sent out for more workers. Dr. Ballagh, the senior missionary, said regarding its opportunity: "The walls of Jericho are down and all that we have to do is to go in and possess the land; if we don't do it, we are responsible! Oh, that I were thirty again! I would give all that I

have if I could only be thirty again! *We need men now*, as the open door is before us. Please help us."

There is hardly a more interesting work connected with our missions than that which Miss Annie Dowd is conducting in her Industrial School for Girls at Kochi, Japan. Years ago Miss Dowd was thought to be a hopeless invalid. We doubt if there is a missionary at work anywhere whose hospital experiences have been of a more serious and varied character than hers. Somehow she has managed to survive them all and in spite of them has built up a school for friendless girls, in which there are now 59 pupils, with buildings for their accommodation which, though not imposing, are convenient and comfortable. She writes: "God is with us working in the hearts of the girls. Fifteen of them have recently received baptism, and we hear good reports of their work in their homes." Last year the buildings were blown down by a storm, but they have been rebuilt and the work of faith and labor of love is going on most encouragingly. The girls support themselves by their handiwork, which is sent to Ladies' Societies in this country and sold and the price of it returned through our treasury to the school. So far as we know this is the only school of this kind in Japan. Any one wishing information in regard to the work of the school should correspond directly with Miss Annie H. Dowd, Kochi, Tosa Province, Japan.

Rev. and Mrs. A. D. Rice are expected to sail from Shanghai on their second furlough on November 12th. They should be well on their way to San Francisco by the time this number of THE SURVEY is published.

Rev. Lyle Moffett writes from Tsing-Kiang-Pu that the work at that station has gone on all summer; most of the missionaries having taken only partial

summer vacations. The clinic at the hospital was open every day with a daily attendance of patients varying from 50 to 130. The work at this station was very difficult and for a long time very discouraging as to visible results. But now those who for twenty years have labored and toiled there under discouragement are seeing the fruits of their labors. They now have 92 communing members and a large number of inquirers under their care.

A note from Miss Julia Dysart dated September 1st announces her safe arrival at Kunsan, and the taking up of her work under very much improved conditions as compared with those which obtained when she first began work there eight years ago. Miss Dysart says that at the first service she remembers in the church eight years ago there were about fifteen present. On her first Sunday morning at the church after returning from furlough 240 were present at the Sabbath school service, and within this period the church building has been enlarged four or five times.

Referring to the recent hostile attitude of the Ruling Powers, as expressed in Government regulation No. 83, referred to elsewhere, she says:

"The missionary body as well as the native church seem not a whit discouraged, but are preparing to put the shoulder to the wheel and go forward with the work."

Dr. Juan Ortiz, writing from Sagua la Grande, Cuba, says:

"I have been delighted to find among the Protestant ministers in Cuba several of my old pupils from Spain. I have also become intimately acquainted with three other ex-friar Protestant ministers, two of them very prominent and intelligent men. One of them has come this week to assume the work of the Episcopal Mission in Sagua."

The friends of Mr. and Mrs. C. C. Knight of our East Brazil Mission will be grieved to hear of the death of their little boy, Clyde, Jr., who passed away at Richmond, Va., on the morning of October 2nd, after a lingering illness. Some months ago little Clyde had to be taken to a hospital in Rio, where he underwent an operation for the removal of one of his eyes. The other eye threatened to become affected, and his general health seemed to give way from the effect of the disease. He was brought home by his parents in the hope that by a change of climate and the proper treatment his health might be restored. At first he seemed to improve, but the improvement was only temporary. Writing of his last hours, his father says:

"There was no suffering. He grew weaker and weaker and finally fell asleep to wake in the glorious land where weakness and suffering are unknown."

DO YOU KNOW?

1. What they do with dead people in Cuba who do not pay their holy ground rent?
2. What new kind of Archbishop has turned up in Korea?
3. What the Turks are doing to the Armenians in Syria?
4. What prayer was answered in Japan?

5. How the Korean boys study and recite the catechism?
6. How the Koreans worship the demons?
7. What they are doing at Luebo with the saw mill?
8. What is doing at Miss Dowd's school at Kobe?

SENIOR FOREIGN MISSION PROGRAM FOR DECEMBER, 1915.

Arranged by MISS MARGARET MCNEILLY.

Song—Joy to the World.

Scripture Reading—Isa. 9:2-7; Luke 2:1-14.
Prayer for the Gospel in Cuba to have free course and be glorified.

Minutes.

Roll Call—Answer with a verse of Scripture on *praise*.

Business.

Solo—Selected.

Reading—The Christmas Glory Now.

Topical—A History Written in Blood.
Voodooism in Cuba.

Dealing with Roman Catholics.

Inspirational—The Call of the Waiting World.

Prayer.

Song—While Shepherds Watched Their Flocks by Night.

Close with the Mizpah Benediction.

SUGGESTIONS.

Appoint a reporter to give recent news from Cuba.

A brief history of our Cuba mission should be given, in order to refresh the minds of the members of the society. Use either the Prayer Calendar, or "In Mexico and Cuba," by H. F. Williams.

From the Annual Report of the Executive Committee, find reasons for thankfulness and objects for petition, in our work in Cuba, and have special prayer for these.

* * * *

The above program, with leaflets to carry it out, may be had from the Executive Committee of Foreign Missions, 154 Fifth Ave., N., Nashville, Tenn. Single copy, 10 cents. Subscription for the year, \$1. These programs are issued the 15th of each month for use the succeeding month.

FOREIGN MISSION RECEIPTS.

Receipts Applicable to	Regular	Appropriation		
October	1915	1914		
Churches	\$ 28,451.60	\$ 36,134.55	an	9,898.28
Churches Japan	5.00		Societies	27,263.85
Sunday Schools	706.50	1,263.77	Societies Japan	110.38
Sunday Schools Japan			Miscellaneous Donations	13,463.76
an	568.00		Miscellaneous Donations Japan	52.12
Societies	7,834.86	7,718.15		\$171,515.87
Societies Japan	2.00		Legacies	1,935.97
Miscellaneous Donations	2,040.34	2,966.33		\$173,451.84
	\$ 39,608.30	\$ 48,082.80	Appropriation for Fiscal Year	
Legacies	28.28	15.96	ending March 31, 1916	\$506,646.27
	\$ 39,636.58	\$ 48,098.76	Deficit March 31, 1915	63,286.98
Seven Months, April 1, 1915, to		October 31, 1915:	Total for fiscal year	\$569,933.25
	1915	1914	Amount Needed Each Month	\$47,500.00.
Churches	\$117,490.16	\$125,936.32	The receipts for objects outside the budget for the seven months period are	\$16,528.82.
Churches Japan	22.62		Nashville, Tennessee, November 1, 1915.	
Sunday Schools	3,214.70	4,786.79	EDWIN F. WILLIS,	
Sunday Schools Japan			Treasurer.	

Many of our good friends are giving high praise to the MISSIONARY SURVEY, which is encouraging indeed—but this magazine *must circulate*—it is absolutely necessary to the successful work of our Church for the information contained in the SURVEY to go into every home.



Branch Department at
Texarkana, Ark.-Tex.

PUBLISHING HOUSE,
6-8 North Sixth Street, Richmond, Va.

A REGAL GIFT.

MANY of the letters which bring to the Committee of Publication and Sunday School Extension the Rally-Day offerings, contain interesting accounts of the exercises, showing originality and fine execution of the programs. Some also tell of rare sacrifice made by those who have come to realize what a Sunday-School Mission means to a destitute district and who desire to see this blessed work enlarged. Some have caught the vision of happiness and light brought into little benighted lives through the efforts of the Sunday-School Missionary, who tells them the gospel story and organizes the mission to keep it fresh and make it vital to them.

That the impelling need can be brought to touch the hearts of children and inspire within them a very earnest desire to render help is demonstrated in many really munificent gifts from

even the working young people, who, though poor in the world's goods feel that they are in their Sunday school privilege far more fortunate than those who have not the gospel.

One instance of this kind appears in a letter just received from a little Sunday school in Kentucky, which runs thus:

"This is a small amount, but it comes from a small school, and what I especially wish to call your attention to is the fact that \$5.00 of this amount was contributed by a poor working girl who receives but a meagre salary. The fact that she gave this amount came to my knowledge by the merest sort of accident. No one besides myself knows that she gave it, and I want to say that it represents a real and genuine sacrifice on her part—one that should "put to shame" our wealthy people. After I found out that she gave it I said something to her about it, and find she is denying herself a coveted trip to Cincinnati that she may have this money to give to the Lord's work.

I mention this because it is a case of rare and genuine self-sacrifice.

A SUCCESSFUL RALLY DAY IN THE FIRST PRESBYTERIAN SUNDAY SCHOOL OF MCGREGOR, TEXAS.

THE first Presbyterian Sunday school of McGregor, Texas, received the banner for the largest offering to Sunday School Extension in Central Texas Presbytery on Rally Day in 1914, when it was not expecting to win. But this year it went to work to win it or give somebody a

hard push for it. To this end it adopted a unique plan which was a combination and an adaptation of two different ideas, one of which was found in a recent issue of the *Sunday-School Times* and the other in an issue of THE MISSIONARY SURVEY of the early part of the year. The aim adopted a month or



Rally Day, Sunday, October 3rd, 1915, McGregor, Texas. Banner for largest offering for Sunday School Extension in Central Texas Presbytery.

more before Rally Day and kept constantly before the school was, "Every member present on Rally Day and an offering large enough to keep the banner." Prior to Oct. 3rd, a cardboard church was constructed, one side of which was large enough to contain 105 spaces, $2\frac{1}{2}$ by 5 inches. The day before Rally Day 105 little red cards the size of these spaces were sent out, one to every member of the Sabbath school. On these cards were printed the following message:

"This card represents a brick.

This brick represents you.

Take good care of it and BRING IT to Sunday school next Sunday morning, Rally Day, and see what will be done with it. If you are sick, send it. Remember your absence will spoil our plans, and don't forget your offering!

First Presbyterian Sunday school,
J. F. CAVITT,
Superintendent.

When the hour for the program arrived, after a few appropriate songs and the presentation of diplomas to the members of the Cradle Roll who had been promoted to the Beginners' Department, it was announced that we would now find out what we could do with our cardboard bricks. Two "teen-age" boys who had been previously chosen, were called up to be the masons. Then two boys from the primary department were given cardboard hod-carriers (which are seen lying in front of the church in the picture), and as the bricks were called for by classes they went out and brought them in, while the two older boys rapidly glued them in their places. The result was that only one brick failed to come in as is shown in the cut. Four or five others were sick or out of town, but sent in their bricks.

Just before the program a Rally Day map of the seventeen Southern States

in which our Church is working, having been cut into States, was divided among seventeen pupils. So when the bricklaying was done, a candle in the tower of the church was lighted, and one by one these pupils were asked to give the Sunday school facts and statistics which were written on each state. When this was done, the state was stuck on the board on the easel, by means of thumbtacks and special attention called to the number out of Sunday school in that state. Then after the audience had been duly impressed in this way of the need of Sunday schools there a white ribbon with a weight at one end was run out from the tower and attached to that state with a glass thumbtack. This represented the First Presbyterian Sunday school sending the light to that state through the offering which it was about to make to Sunday-School Extension. This process was continued till all seventeen states had been placed on the board and seventeen ribbons sent out from the tower.

The time had now come for the offering. Inside the little church at each of the windows a collection plate had been placed and by pushing back the

COME	This Card Represents a Brick. This Brick Represents You. Take good care of it and BRING IT to Sunday School next Sunday Morning, Rally Day, and see what will be done with it. If you are sick, send it. Remember your absence will spoil our plans, and don't forget your offering.	COME
	First Presbyterian Sunday School, J. F. Cavitt, Superintendent.	

paper curtains which represented the glass of the windows, these plates became visible. Then led by a flag-bearer carrying the Christian flag, each class marched by and every person dropped in his offering. The benediction was then pronounced. The goal which had been set for the offering was \$30. But to the surprise of everyone it reached the sum of \$43.10, and all who had had a part in getting up the program felt well repaid for the time and effort spent upon it both because of the offering and because of the remarkable attendance which it brought out. All who were present, visitors and scholars, pronounced it the most interesting Rally Day Program they had ever witnessed.

Dear Missionary Survey:—I have long wanted you to know in what high esteem you are held by me this long time, but being most of the time on my couch, and only able to manage a pencil, I naturally hesitated to do so, feeling a strong inclination to try to tell you of my heartfelt thanks for all of the help you have been to me, and the grateful happiness I feel in your *growth*, till now you are the peer of any missionary magazine in the land—a monthly treat of good things you are. Long may you live and increase—helping on the coming of the Kingdom. Mine was the first subscription in this place, February, 1888. Since then my subscription has been sent promptly, without fail; and when I compare some of the early numbers with the late ones, mine is an honest pride; and thinking of all the years I have read you to my pleasure and profit, I am thankful, doubly so that I have been able to send you the money every year. You truly are to me “a household word.” With grateful thanks, I am,

Yours truly,

Lebanon, Ky., November 8, 1915.

MISS BRIGGS McELROY.

19

Ivory Palaces.

Suggested by a sermon of DR. J. WILBUR CHAPMAN'S on Psalm 45: 8, in which Christ is pictured coming out of the ivory palaces of heaven to redeem mankind, clothed in garments which are perfumed with myrrh for beauty, with aloes for bitterness, and with cassia for healing, the fragrance of which remains to tell of His near presence.

H. B.

HENRY BARRACLOUGH.

1. My Lord has garments so wondrous fine, And myrrh their texture fills;
 2. His life had al - so its sor - row sore, For al - oes had a part;
 3. His garments too were in cas-sia dipped, With heal-ing in a touch;
 4. In garments glo-ri-ous He will come, To op - en wide the door;

Its fragrance reach'd to this heart of mine, With joy my be - ing thrills.
 And when I think of the cross He bore, My eyes with tear-drops start.
 Each time my feet in some sin have slipp'd, He took me from its clutch.
 And I shall en-ter my heav'n-ly home, To dwell for ev - er - more.

CHORUS.

DUET.—*Slowly, softly, and with much expression.*

Out of the iv - o - ry pal - a - ces In - to a world of woe,

FULL CHORUS.

DUET.—*Very softly.*

On - ly His great e - ter - nal love... Made my Sav - iour go.

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 Charles M. Alexander.
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The sermon was delivered by Dr. Chapman at Montreat last summer, and it was there the song was composed and sung for the first time. Promise was then given that "Ivory Palaces" would appear in one of the publication of this Committee as soon as it could be secured.

THE WOMAN'S AUXILIARY OF THE PRESBYTERIAN CHURCH OF THE U. S.

OUR COMMISSION "Go ye into all the world and preach the gospel to every creature."

MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, Corner Peachtree and Tenth Streets,
Atlanta, Ga.

"That in all things He might have the pre-eminence."

The Gift

Eva Inor Williams

In Judah's day of darkness, came
The angel's gladsome strain:
"Peace on the earth; a Child is born;
Good news unto all men!"
With wond'ring ears, the shepherds heard,
And told abroad the heavenly word.



Angelic voices no more ring
Upon the hills of earth;
We yearn to hear celestial tones
Proclaim the holy birth;
But, ah, a rarer gift is given,
That We may sing the song of Heaven!

In lands of darkness, we may sound
The Christmas notes anew;
The message bring to burdened lives,

"A Child is born to you;
Fear not; Great joy, and on earth peace";
The heavenly anthem shall not cease!

And in our hearts may come the song
The bliss to us be given!
"Redeemed! Redeemed! the lost is found
The rapture song of heaven!
The Savior came, a babe, to men
That all souls might be born again!
Messa, Missa.

WHAT TWO COLLEGE GIRLS DID WITH THEIR VACATION.

AN EIGHT-WEEKS CLUB.

I AM so glad to tell of the work of our clubs. It has been the delight of my whole summer.

We had two, one for boys and one for girls. The girls met every Monday afternoon for eight weeks. They learned to cook at each meeting. We baked good biscuit, cake, made candy, mayonnaise, studied the best way of cooking eggs for most nourishment, chicken broth

for sick, pastry for pies. Each time we kept in mind that we wanted the best for the least expense.

At each meeting we either talked or sewed on some article while one member read from "Pollyanna." We also studied "Out of Doors in the Bible." Each girl—and there were eight—were there every meeting which made it seem worth while. They always spoke of the shortness of the afternoons—and they

did go so quickly. When I left Hayne, N. C., all the girls saw me off and lamented my leaving them, for they feel



Miss Stuart's eight weeks' club.

they cannot have the club without me.

My boys' club was a source of much pleasure, too. There were nine boys, ages 10 to 16. We met every Wednesday from six to seven p. m., after their work hours at the saw mill. I only tried to give them a good time. We played many athletic games, went picnicking twice with the girls' club, had hikes, target shooting, fishing, etc. They were so glad when Wednesday came.

I feel that they gave me much and that I did brighten their summer for them. I gained so much strength from helping them. It is helping me in my teaching now, as I finished at the Greensboro Normal last year."

ROSELLE DETMORE.

Rich Square, N. C.

WHAT CAN BE DONE IN EIGHT WEEKS.

As soon as I arrived home from college I called together sixteen girls who were in the High school. They were energetic girls from the poorer classes, but they lacked opportunities for development. They organized a club to run eight weeks, and elected a president and a secretary. They also formed committees to help carry on the work. The most successful one was the "Sunshine Committee," in which the membership requirement was to do some self-sac-

rificing service for the Master each day. These kept all the sick supplied with flowers and brought many "beams" into the homes of the poor of the community.

We took up a Bible Study course in "The Life of Christ According to Mark." This required half an hour of each of our meetings. It held up the Great Ideal toward which they must work, and brightened many a dismal day of toil.

We studied Domestic Science, and during our course served a luncheon and supper to our guests.

In order to procure money in some way to give to missions we pieced a quilt. We sold this for five dollars and by adding some gifts to it were able to put a girl in the day school of Mrs. J. R. Wilkinson at Soochow, China, for the present year. We also packed a box of all her necessary clothing and sent it to her. We are very proud of our Eight-Week Girls in China and hope to give her a good education.

We had an ice cream social and musical program to which we invited the whole community. Every one came to see what we were doing and the affair was a splendid success. The decorations were in Chinese style, in honor of our little member across the waters. We cleared twenty dollars, but five of this amount we used to buy for each one of the girls a New Testament, as not one owned hers. The girls have pledged that they will read a chapter each day.

The remainder of the budget was used to buy an individual communion set for our church and a strip of carpet to cover up the hole in the old one.

Every part of the club was successful and each member voted the happiest and most prosperous summer of her life to the "Eight Weeks Club." They are continuing their work through the winter under new and able leadership.

MARY STUART.

Winthrop College.



Some members of the Virginia Synodical, which met in Lynchburg, Va., October 12-15.

The Spirit of Christmas

"Sometimes, dear Lord I fear that we forget
The gracious import of the Christmastide;
Our guests are bidden to the feast, and yet,
O Christus! Thou hast nowhere to abide.

"Sometimes, I fear, we wreath the mistletoe,
And deck the spicy branches of the tree
With gifts for those with whom we come and go,
Without a thought of any gift for thee.

"The Christmas spirit, Lord, we crave, that we
May keep aright Thy holy natal day;
Forgetting not 'our own' but bringing Thee
Gifts that are meet at Thy dear feet to lay.

"Forgetting not 'our own' but inasmuch
As we would have Thee master of the feast,
We would remember, Lord, to care for such
As Thou wouldst choose to call Thy very least."

THREE PRACTICAL AIDS IN THE MAKING OF AN ACTIVE MISSIONARY SOCIETY.

MRS. SAMUEL M. GLASGOW.

WE ARE all familiar with the saying, "Information means Inspiration," but we are not all quite so familiar with the application of this saying to the individual life. We admit the truth of the proverb, but do not practice it. We need verily to inform ourselves on the subject of Missions, and when one really and truly does this, Inspiration is the natural sequence.

So I would mention first the Study of Missions. Not only through the means of "The Missionary Survey," which is always abounding in interesting and helpful material on Home and Foreign subjects, but also some Missionary books. One on a Foreign topic and one on a Home topic is the best plan. And let me suggest that a separate meeting be given to each topic. Our local society has found great aid and pleasure in devoting one afternoon to Home Missions and one to Foreign Missions thus neither is crowded out. Have a leader for the study book and devote half an hour to it every meeting after the topical program.

Next comes the Method of Giving. Of all others we have found the Free Will offering by far the most uplifting and we feel the most acceptable to God. We have never had a fair, a bazaar or any such thing, but have given of our means

through the Mite Box system; entirely and absolutely a Free Will Gift. Our monthly dues keep up our contingent expenses, so the mite box offering goes entirely to Missions or rather to the four departments of our Church's activity and in the proportion directed by the General Assembly. Let me urge upon every society to adopt the Free Will method of giving if you are not already using it; at least, TRY it.

In addition to these aids already mentioned; where possible local work is a great incentive. For example, in connection with each Home Mission meeting we have a special offering for the work among our Mexican neighbors in our own town, and whenever there is an overflow in our contingent treasury, this often occurs, the amount is devoted to this cause. "Where there is a will there is a way," and I believe each local society, if they will search for it, will be able to find some local cause that will be an incentive to their work.

We have found these methods very practical in our own society, and helpful to our individual lives. Our society has thrived and conditions with us have been such as are common to every society in a new undeveloped country, namely:—a Home Mission church, a small membership, no wealth, a shifting population, and other unpromising fea-

tures. I mention these facts only to show that these methods are practical, having proved helpful in bringing strength and blessing to our society as it has

grown from the meager beginning of four members to a present enrollment of twenty-one.

Mercedes, Texas.

THINGS A LEADER SHOULD DO.

Insist on ventilation and pure air.

Seat the audience for physical comfort.

Treat each meeting as a great occasion.

Arrange so that even the weakest may assist.

Think hard and pray much before meeting time.

Aim at strength rather than entertainment in the program.

Endeavor to create a wholesome spiritual atmosphere.

Spring a surprise occasionally in the manner of service.

Study human nature and be tactful in personal approach.

Remember that a good meeting is the society's best advertisement.

Judge a meeting by what it accomplishes rather than by set or formal rules of routine.

Cultivate an attractive manner as well as seek for valuable and helpful matter.

Dismiss while the members are interested, and so send them away hungry for a little more.

Bear in mind that if the audience is to be alert the platform must palpitate with life.

Encourage personal statements by those taking part rather than too much quotation.

Follow up each meeting through systematic committee work to insure some



Mrs. B. F. Mann, First President of West Virginia Synodical.

measure of permanent results.

Expect that if you do your best to use the meeting for the glory of God the promise of Blessing stands secure and will be fulfilled.

—*Canadian Epworth Era.*

"I am glad to have this opportunity for telling you how very much my sister and I enjoy reading 'The Missionary Survey'. We consider it far more interesting than the secular magazines and papers, and it provides such excellent material for our missionary programs."

SOME GOOD PLANS.

THE following extracts from letters contain practical and helpful suggestions:

ENVELOPE CIRCULATING LIBRARY.

Our little society of ten members has a unique plan for a missionary library which we are glad to *pass on*.

The Secretary of Literature (Mrs. Edmund Seabrook), purchased a dozen large envelopes and requested each woman to "read with her scissors;" in this way she gets clippings from all our religious papers. She secures the free leaflets from our Committee. These are all classified and placed in the marked envelopes. One book (envelope) is "Verse," another "Our Neighbors," "Our Debts," "Africa," "China," "Mountain Work," etc. The distributing plan is similar to the work of a real librarian.

(This scheme is new with us, but it has worked successfully on Johns Island for more than a year.)

MRS. M. R. KIRKPATRICK.

The following shows how determination can overcome difficulties:

MRS. M. R. DUDLEY.

Just a few words about our study "In Red Man's Land." How very pleasant and helpful it was. There were difficulties to overcome in forming this class—we are only ten in number, and scattered within a radius of six miles with bad roads to travel—still, under the able leadership of a conscientious Christian woman, we were more than repaid for our efforts. There were six of this band who attended every meeting, the lessons were well prepared and the papers were beautiful; I wish we had room to publish them, for they showed such sweet spirit and love for the Master's work. I urge all societies to have Mission Study classes.

Benton, Ala.

What do you think of this, friends? Don't you know we are to expect a missionary or two from this home?

"I am organizing a Junior Mission Study class in my own family, having seven children, from 6 to 18 years of age. We will meet for one hour on Sunday afternoons and our first subject will be Mexico. Am anxious to avail myself of all helps, post cards, leaflets, charts, maps, and any suggestions you may offer; so please send me your catalog and prices and oblige

MRS. ROBERT HILL.

Dallas, Texas.

Here's a good idea from a writer whose name unfortunately has been misplaced. The plan is too good to lose and we hope the writer will pardon our publishing it.

Last November our society had what we called a 5th Monday meeting and invited all the other denominations to meet with us. The subject was Korea. All the societies were asked to tell what each was doing in that field. We had some splendid papers and the meeting was pronounced a success by all who attended it. It was agreed upon to continue the plan of coming together every 5th Monday. We are to meet next time with our Baptist ladies.

The following account of a novel and interesting literature meeting is from the gifted Secretary for Mississippi, Synodical, Mrs. C. S. Everts:

I wish you could know about the program which I, as Secretary of Literature, arranged for the meeting of the Ladies' Aid. It was a social meeting held in one of the homes. We had 31 in attendance. An unprecedented



Mrs. W. B. Ramsey, President of the Synodical of North Carolina.



Mrs. Chris G. Dullnig, San Antonio, Texas,
newly elected chairman of the Advisory
Board.

number—for it had been so thoroughly advertised.

I secured colored cards each 16 by 22 inches, and on these I mounted interesting

and showy leaflets, each card representing one of Assembly's four causes, also one representing the Woman's Auxiliary. Another card held colored post cards from Japan, also some hand-painted cards, etc., made in Miss Dowd's school there. A seventh card held "kodaks" from the mountain mission where my daughter Edith has been working for more than two years. These seven colored cards together with the two charts sent me regarding the Auxiliary and the four illustrating different phases of Missions were arranged on easels, or hung about the room. On a table convenient I had a supply of free leaflets, representing all of the Church's causes and enough of your third annual report to be given to each lady.

The program, which was limited to an hour, consisted of brief explanations of the work of different departments or "Causes" of the church, calling attention to the leaflets, etc., interspersed with brief readings by others of something especially pertinent. For devotionals I used Dr. E. W. Smith's leaflet "Our Missionary Bible." The display certainly was attractive, and everyone—including the pastor—said they had no idea what our church literature as represented by leaflets was, and all agreed it seemed interesting enough to want them to "sample" it. Occasionally, in explaining the exhibit, I read a sentence or paragraph from some especially pertinent leaflet, just enough to whet the appetite for more, and I believe I did it. Every lady took home some leaflet in addition to the two mentioned, which I was careful to give each one.

GRADED TEXT-BOOKS FOR JUNIORS.

MANY of our leaders of young people's societies have long felt the need of a graded course of mission study for children.

The resourceful and faithful Presbyterian Secretary of Y. P., Miss Mamie McElwee, of Statesville, has been studying the problem for some time. The result is that she and Mrs. Raynal of the same town have decided to prepare such a course. A recent letter from Miss McElwee says:

"We have at last placed in the hands of the publisher our little Mission

Study—"China—Questions and Answers" for Juniors. It is the first booklet of a three-year course which is planned, covering all the work of our church. You know that it has the indorsement and help of Dr. Armstrong."

Knowing the ability and practical experience of its authors we feel safe in predicting that these works will meet a long felt need in our Junior work. The Auxiliary office will have them for sale as soon as they are off the press.

Do you have family prayer each day in your home? The Church Calendar of Prayer gives the names, location and particular work of all our missionaries so you can pray intelligently for them. See description of the 1916 issue on page 960.

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

- AFRICA-CONGO MISSION [37]**
AFRICA.
Ibauche. 1897.
 Rev. and Mrs. H. M. Washburn
Luebo. 1891.
 Rev. W. M. Morrison.
 Rev. and *Mrs. Motte Martin.
 Dr. and Mrs. L. J. Coppedge.
 Rev. and Mrs. A. L. Edmiston
 (c)
 *Rev. and Mrs. L. A. DeYam-
 pert (c).
 *Miss Maria Fearing (c.)
 *Rev. and Mrs. C. L. Crane,
 Mr. T. J. Arnold, Jr.
 †Mr. and Mrs. W. B. Scott.
 Miss Elda M. Fair.
 *Rev. and Mrs. N. G. Stevens.
 Mr. W. L. Hillhouse.
 Rev. T. C. Vinson.
 Rev. S. H. Wilds.
 Dr. T. H. Stixrud.
 Rev. and Mrs. A. C. McKinnon.
 †Mr. T. Daumery.
 Rev. and Mrs. J. W. Allen.
Mutoto. 1912.
 *Rev. and Mrs. Geo. T. McKee.
 Rev. A. A. Rochester (c).
 Rev. Plumer Smith.
Lusambo. 1913.
 Rev. and Mrs. J. McC. Sieg.
 Rev. and Mrs. R. F. Cleveland.
 *Rev. Robt. D. Bedinger.
E. BRAZIL MISSION. [14]
Lavras. 1893.
 Rev. and Mrs. S. R. Gammon.
 Miss Charlotte Kemper.
 *Mr. and Mrs. A. F. Shaw.
 Rev. H. S. Allyn, M. D.
 Mrs. H. S. Allyn.
 Mr. and Mrs. C. C. Knight.
 Mr. B. H. Hunnicutt.
 Miss R. Caroline Kilgore.
 †Mr. F. F. Baker.
Piumby. 1896.
 Mrs. Kate B. Cowan.
Bom Successo.
 Miss Ruth See.
 Mrs. D. G. Armstrong.
W. BRAZIL MISSION [10]
Ytu. 1909.
 Rev. and Mrs. Jas. P. Smith.
Braganca. 1907.
 Rev. and Mrs. Gaston Boyle.
Campinas. 1869.
 Rev. and Mrs. J. R. Smith.
Itapetininga. 1912.
 Rev. and Mrs. R. D. Daffin.
Descalvado. 1908.
 *Rev. and Mrs. Alva Hardie.
N. BRAZIL MISSION. [11]
Garanhuas. 1895.
 Rev. and Mrs. G. E. Henderlite.
 Rev. and Mrs. W. M. Thompson.
 Miss Eliza M. Reed.
Pernambuco. 1873.
 Miss Margaret Douglas.
 Miss Edmonia R. Martin.
 Rev. and Mrs. W. C. Porter.
Canhotinho.
 Dr. G. W. Butler.
 Mrs. G. W. Butler.
MID-CHINA MISSION. [70]
Tungshiang. 1904.
 Rev. and Mrs. J. Y. McGinnis.
 Rev. and Mrs. H. Maxcy Smith.
 Miss R. Elinore Lynch.
 Miss Kittie McMullen.
Hanchow. 1867.
 Mrs. J. L. Stuart, Sr.
 Miss E. B. French.
 Miss Emma Broadman.
 Miss Mary S. Matthews.
 Miss Venie J. Lee, M. D.
 Rev. and Mrs. Warren H. Stuart.
 *Miss Annie R. V. Wilson.
 Rev. and Mrs. R. J. McMullen.
 Mr. and Mrs. J. M. Wilson.
 Miss Rebecca E. Wilson.
 †Mr. S. C. Farrior.
 Rev. G. W. Painter, Pulaski, Va.
 Rev. and *Mrs. J. M. Blain.
Shanghai.
 Rev. S. L. Woodbridge.
Kashing. 1895.
 Rev. and Mrs. W. H. Hudson.
 Dr. and Mrs. W. H. Venable.
 Miss Elizabeth Talbot.
 Rev. and Mrs. Lowry Davis.
 Miss Irene Hawkins.
 *Dr. and Mrs. A. C. Hutcherson.
 Miss Elizabeth Corriher.
Kiangyin. 1895.
 Rev. and Mrs. L. I. Moffett.
 Rev. and Mrs. Lacy L. Little.
 Dr. and Mrs. Geo. C. Worth.
 Mr. and Mrs. Andrew Allison.
 Miss Rida Jourolman.
 Mrs. Anna McG. Sykes.
 Miss Ida M. Albaugh.
 *Miss Carrie L. Moffett.
 Miss Mildred Watkins.
 Dr. F. R. Crawford
Nanking.
 Rev. and Mrs. J. L. Stuart.
 Dr. and Mrs. R. T. Shields.
 Rev. and Mrs. P. F. Price.
Soochow. 1872.
 Rev. J. W. Davis.
 Dr. and Mrs. J. R. Wilkinson.
 Dr. J. P. Mooney.
 Miss S. E. Fleming.
 Miss Addie M. Sloan.
 Miss Gertrude Sloan.
 Mrs. M. P. McCormick.
 Rev. and Mrs. P. C. DuBose.
 Rev. R. A. Haden.
 *Mrs. R. A. Haden.
 Miss Helen M. Howard.
 Miss Millie S. Beard.
 Miss Irene McCain.
Changchow. 1912.
 Rev. C. H. Smith.
NORTH KIANGSU MISSION.
[62]
Chinkiang. 1883.
 Rev. and Mrs. A. Sydenstricker.
 Rev. and Mrs. J. W. Paxton.
 Rev. and Mrs. D. W. Richardson.
 Rev. and Mrs. J. C. Crenshaw.
 Miss Pearl Sydenstricker.
Taichow. 1908.
 Rev. and Mrs. C. N. Caldwell.
 Rev. and Mrs. T. L. Harnsberger.
Hsuehoufu. 1897.
 Rev. Mark B. Grier.
 Mrs. Mark B. Grier, M. D.
 Dr. A. A. McFadyen.
 Rev. and Mrs. Thos. B. Grafton.
 Rev. and Mrs. Geo. P. Stevens.
 Rev. and Mrs. F. A. Brown.
 Rev. and Mrs. O. V. Armstrong.
Hwaiianfu. 1904.
 Rev. and Mrs. H. M. Woods.
 Miss Josephine Woods.
 Rev. and Mrs. O. F. Yates.
 Miss Lillian C. Wells.
 Miss Lily Woods.
Yencheng. 1909.
 Rev. and Mrs. H. W. White.
 Rev. and Mrs. C. F. Hancock.
Sutsien. 1893.
 Dr. and Mrs. J. W. Bradley.
 Rev. B. C. Patterson.
 Mrs. B. C. Patterson, M. D.
 Rev. and Mrs. W. F. Junkin.
 Mr. H. W. McCutchan.
 Miss Mada McCutchan.
 Miss M. M. Johnston.
 Miss B. McRobert
Tsing-kiang-pu. 1887.
 *Rev. & Mrs. J. R. Graham, Jr.
 Dr. and Mrs. James B. Woods.
 Rev. and Mrs. A. A. Talbot.
 Miss Jessie D. Hall.
 Miss Sallie M. Lacy.
 Rev. Lyle M. Moffett.
 Miss Nellie Sprunt.
 Miss Agnes Woods.
Hatchow. 1908.
 Rev. and Mrs. J. W. Vinson.
 L. S. Morgan, M. D.
 Mrs. L. S. Morgan, M. D.
 Rev. and Mrs. A. D. Rice.
CUBA MISSION. [10]
Cardenas. 1899.
 Mrs. J. G. Hall.
 Miss M. E. Craig.
 †Rev. H. B. Someillan.
Caibarien. 1891.
 Miss Mary I. Alexander.
 Rev. and Mrs. R. L. Wharton.
 Mr. and Mrs. E. R. Sims.
 Rev. and Mrs. John MacWilliams
Placetas. 1909.
 †Miss Janie Evans Patterson.
Camajuani. 1910.
 Miss Edith McC. Houston.
 †Rev. and Mrs. Ezequiel D.
 Torres.
Sagua. 1914.
 †Rev. and Mrs. Juan Orts y
 Gonzales.
JAPAN MISSION. [38]
Kobe. 1890.
 Rev. and Mrs. S. P. Fulton.
 *Rev. and Mrs. H. W. Myers.
 Rev. and Mrs. W. McS. Buchanan.
Kochi. 1885.
 Rev. and Mrs. W. B. McIlwaine.
 Rev. and Mrs. H. H. Munroe.
 Miss Estelle Lumpkin.
 Miss Annie H. Dowd.
Nagoya. 1867.
 Rev. and Mrs. W. C. Buchanan.
 Miss Charlotte Thompson.
 Miss Lelia G. Kirtland.
 Rev. and Mrs. R. E. McAlpine.
 Miss Elizabeth O. Buchanan.
Susaki. 1898.
 Rev. and Mrs. J. W. Moore.
Takamatsu. 1898.
 Rev. and Mrs. S. M. Erickson.
 Rev. and Mrs. A. P. Hassell.
 Miss M. J. Atkinson.
Tokushima. 1889.
 Rev. and Mrs. C. A. Logan.
 Miss Lillian W. Curd.
 Rev. and Mrs. H. C. Ostrom.
Toyohashi. 1902.
 Rev. and *Mrs. C. K. Cumming.
 Rev. L. C. McC. Smythe.
Okazaki. 1912.
 Miss Florence Patton.
 Miss Annie V. Patton.
KOREAN MISSION. [76]
Chunju. 1896.
 Rev. and Mrs. L. B. Tate.
 Miss Mattie S. Tate.
 Dr. and Mrs. T. H. Daniel.
 Rev. and Mrs. L. O. McCutchen.
 Rev. and Mrs. W. M. Clark.
 Rev. and Mrs. W. D. Reynolds.
 Miss Susanne A. Colton.
 Rev. S. D. Winn.
 Miss Emily Winn.
 Miss E. E. Kestler.

Chunju—Con.
Miss Lillian Austin.
Mr. and Mrs. F. M. Eversole.
Kunsan. 1896.
Rev. and Mrs. Wm. F. Bull.
Miss Julia Dysart.
*Miss Anna M. Bedinger.
Mr. and Mrs. W. A. Venable.
Dr. and Mrs. J. B. Patterson.
Rev. John McEachern.
Mr. Wm. A. Linton.
Miss Elise J. Shepping.
Miss Sadie Buckland.
Rev. and Mrs. W. B. Harrison.
Kwangju. 1898.
Rev. and Mrs. Eugene Bell.
Rev. S. K. Dodson.
Miss Mary L. Dodson.
Mrs. C. C. Owen.
Rev. and Mrs. P. B. Hill.
Miss Ella Graham.
Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
Mr. and Mrs. M. L. Swinehart.
Mr. and Mrs. Wm. P. Parker.
Mokpo. 1898.
Rev. and Mrs. H. D. McCallie.
Miss Julia Martin.
Rev. and Mrs. J. S. Nisbet.

Miss Ada McMurphy.
Miss Lillie O. Lathrop.
Dr. and Mrs. R. S. Leadingham.
Rev. and Mrs. L. T. Newland.
Soonchun. 1913.
Rev. and Mrs. J. F. Preston.
Rev. and Mrs. R. T. Coit.
Miss Meta L. Biggar.
Miss Lavalette Dupuy.
Miss Anna L. Greer.
Rev. and Mrs. C. H. Pratt.
Dr. and Mrs. H. L. Timmons.
Rev. and Mrs. J. C. Crane.
MEXICO MISSION. [11]
Linares. 1887.
Rev. and Mrs. H. L. Ross.
Matamoros. 1874.
Miss Alice J. McClelland.
San Benito, Texas.
Miss Anne E. Dysart.
Brownsville, Texas.
Rev. and Mrs. W. A. Ross.
Montemorelos. 1884.
Mr. and Mrs. R. C. Morrow.
C. Victoria. 1880.
Miss E. V. Lee.
Tula. 1912.
Rev. and Mrs. J. O. Shelby.
UNASSIGNED LIST. [4]
China.
Miss Nettie McMullen.

Japan.
Rev. and Mrs. J. W. Hassell.
Korea.
Rev. T. E. Wilson
RETIRED LIST. [10]
Brazil.
Mrs. F. V. Rodrigues.
Mrs. R. P. Baird.
China.
Rev. and Mrs. Geo. Hudson.
Cuba.
Miss Janet H. Houston.
Rev. and Mrs. J. T. Hall.
Japan.
Miss C. E. Stirling.
Mrs. L. R. Price.
Korea.
Dr. W. H. Forsythe.
Miss Jean Forsythe.
Missions, 10.
Occupied stations, 53.
Missionaries, 339.
Associate workers, 8.
*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.
†Associate workers.
For postoffice address, etc., see net page.

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AFRICA.—For Ibanche, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission par Kinshasa. For Lusambo—"Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission," par Kinshasa.
E. BRAZIL.—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil."
W. BRAZIL.—For Campinas—"Campinas, Estado de Sao Paula, Brazil." Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."
N. BRAZIL.—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."
CHINA.—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tung-hiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." Changchow, via Shanghai, China—"Care Southern Presbyterian Mission." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuehou-fu—"Care Southern Presbyterian Mission, Hsuehou-fu, via Chinkiang, China." For Hwaiianfu—"Care Southern Presbyterian Mission, Hwaiianfu—via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Haichow—"Care Southern Presbyterian Mission, Haichow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."
CUBA.—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba."
JAPAN.—For Kobe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari, Province, Japan." For Susaki—"Susaki, Tosca Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan."
KOREA.—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia."
MEXICO MISSION.—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico." For Tula—"Tula, Tamaulipas, Mexico."



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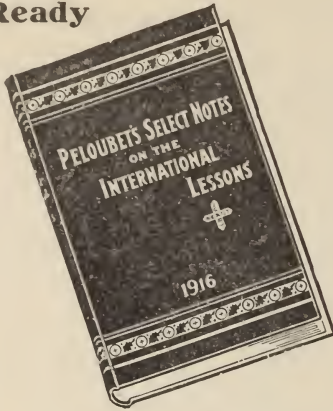
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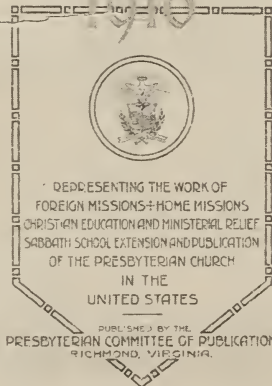
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